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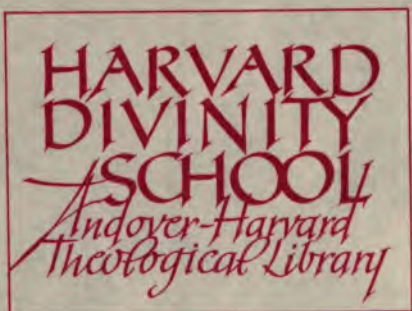
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EVANGELICAL
LUTHERAN HYMNAL.

PUBLISHED BY ORDER

OF THE

Ev. Lutheran Joint Synod of Ohio

and all other states

AND OTHER STATES.

EIGHTH EDITION.

COLUMBUS, OHIO:
THE LUTHERAN BOOK CONCERN.
1891.

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1891

NOTE.

The numbers to the right of the hymns in this book refer to corresponding numbers of melodies as given in "The Cantica Sacra."

(v)

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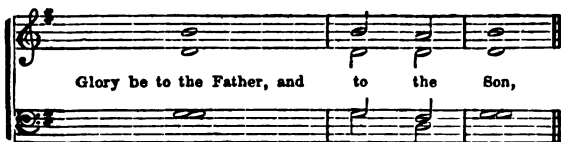
THE ORDER OF MORNING SERVICE.

The services may be introduced with singing by the choir or the congregation; whereupon the following order shall be observed:

Minister: In the name of the Father, and of the Son, and of the Holy Ghost. Amen!

Congregation:

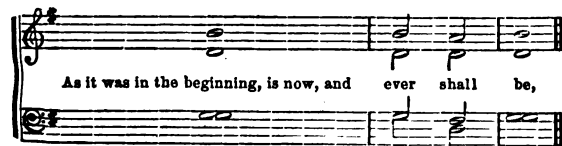
Gloria Patri.



Glory be to the Father, and to the Son,



and to the Ho - ly Ghost:



As it was in the beginning, is now, and ever shall be,



world with - out end. A - men.

Minister: Dearly Beloved! The Holy Script-
(ix)

ures declare, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. The sacrifices of God are a broken and a contrite heart. To the Lord belong mercies and forgivenesses, though we have rebelled against Him. Let us, therefore, confess our sins unto our Father, with sincere, humble and obedient hearts, that we may obtain remission of the same, by His infinite goodness and mercy.

Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary, and good; we confess unto Thee, that we have erred and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But enter not, we beseech Thee, into judgment with us; for in Thy sight shall no man living be justified. As Thou hatest nothing which Thou hast made, and desirest not the death of a sinner, but rather that he may turn from his wickedness and live,—have mercy, O Lord, upon us miserable offenders. Spare Thou those, O God, who confess their faults. Restore Thou those who are truly penitent, according to Thy gracious promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly,

righteous, and sober life, to the glory of Thy holy name, through Thy blessed Son, our Mediator and Redeemer.

Congregation :

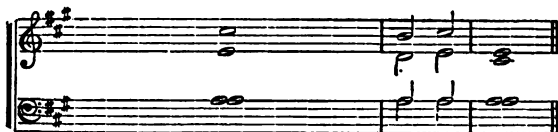
O God the Father in heaven, | have | mercy up-on | us!

O God the Son, Redeemer of the world, | have | mercy up-on | us!

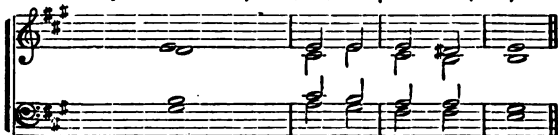
O God the Holy Ghost, | have | mercy up-on | us,

and . grant us thy peace.

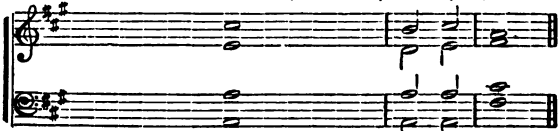
Min.: Almighty God our heavenly Father hath had mercy upon us, and hath given His only Son to die for our sins, and doth for His sake graciously pardon us; He also giveth unto all them that believe in His name the power to become His children, and promises to bestow upon them His Holy Spirit. Praise the Lord; praise ye the name of the Lord.

*Congregation:***3. Benedic Anima Mea.**

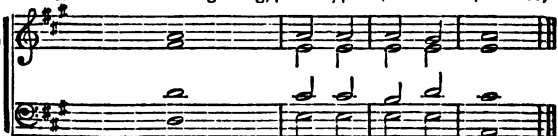
1. Praise the Lord,	. . . . .	O my soul,
3. Who forgiveth	. . . . .	all thy sin,
5. O praise the Lord, | ye angels of his |	}	cel in strength,
ye that ex-		to the Son,
8. Glory be to the Father, and		



1. and all that is within me . . .	praise his	ho - ly	name.
3. and	heal - eth	all thine in-	firmities;
5. ye that fulfill his command-	}	to the	voice of his
ment, | and hearken un-		to the	Ho - ly
8. and			Ghost.



2. Praise the Lord,	. . . . .	O my soul,
4. Who saveth thy life . . . . .	. . . . .	from de-
6. O praise the Lord, | all	. . . . .	ye his
7. O speak good of the Lord, | all ye works	}	his do-
of his, | in all places of		minion,
9. As it was in the beginning, | is now, | and		shall be,



2. and for-	. . . . .	get not	all his	benefits;
4. and crowneth thee with . .	. . . . .	mercy and	lov - ing	kindness.
6. ye servants of . . . . .	. . . . .	his, that	do his	pleasure.
7. praise thou the . . . . .	. . . . .	Lord, . .	O my	soul.
9. world, . . . . .	. . . . .	with-out	end. A-	men.

(Instead of the Benedic Anima Mea, Hymn No. 1, or either of the chants on page xxvi may be used:)

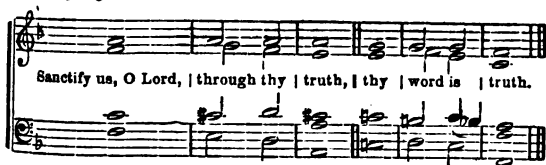
Minister: The Lord be with you!

Congregation:



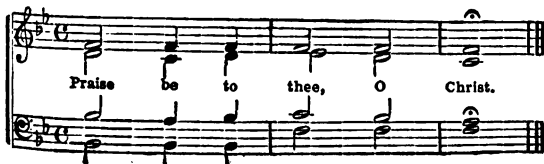
Minister: Hear the Epistle of the day, written in the — chapter of —, beginning at the — verse.

Congregation:



Minister: Hear the Gospel of the day, written in the — chapter of St. —, beginning at the — verse.

Congregation:



Minister: (The collect for the day.)

Min. and Cong.: I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven; And sitteth at the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Christian Church, the Communion of Saints; The forgiveness of sins; The Resurrection of the body; And the life everlasting. Amen!

HYMN:

The minister having ascended the pulpit, he shall say: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ: or, instead a short prayer; whereupon shall follow

THE SERMON.

Minister: Almighty and everlasting God, who art worthy to be had in reverence by all the children of men, we humbly give thanks unto Thee for the innumerable blessings, both temporal and spiritual, which, without any merit or worthiness on our part, Thou hast bestowed upon us. We praise Thee especially that Thou hast preserved unto us in their purity Thy saving word, and the sacred ordinances of Thy house.

We beseech Thee, O Lord, to grant and to preserve unto Thy holy Church, throughout the world, purity of doctrine, and faithful pastors who shall preach Thy word with

power; and help all who hear rightly to understand, and truly to believe. Be Thou the Protector and Defense of Thy people in all times of tribulation and danger; and may we, in communion with Thy holy Church, and in brotherly unity with our fellow Christians, fight the good fight of faith, and in the end receive the salvation of our souls.

Bestow the influence of Thy grace upon all the nations of the earth. We pray Thee especially to bless our land, and all its inhabitants, and all who are in authority. Cause Thy glory to dwell in our land, mercy and truth, righteousness and peace everywhere to prevail. To this end we commend to Thy care all our schools and other institutions, and pray Thee to make them nurseries of useful knowledge, and of Christian virtues and morals, that they may bring forth among us the wholesome fruits of life.

Graciously defend us from all calamities by fire and water, from war and pestilence, from scarcity and famine. Protect and prosper every one in his appropriate calling; and cause all useful arts to flourish among us. Be Thou the God and Father of the widow and orphan, the Keeper of the sick and needy, and the Comforter of the forsaken and distressed.

Min. and Cong.: Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive

those who trespass against us; And lead us not into temptation; But deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen!

HYMN.

Minister: The Lord bless thee, and keep thee. The Lord make His face shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace. Amen!

Congregation: (Instead of closing with the following New Testament Benediction, a doxology may be sung.)

The grace of our Lord and Sav - ior Je - sus Christ, and the

love of God the Fa - ther, and the com-mun-ion of the

Ho - ly Ghost, be with us all, with us all. A - men.

Order for Afternoon or Evening Service.

INTROIT: In the name of God, the Father, the Son, and the Holy Ghost. Amen!

HYMN.

VERSICLE: How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord. For a day in Thy courts is better than a thousand (Ps. 94, 1. 2. 10.). One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple (Ps. 27, 4.)

PRAYER: Almighty and most merciful God, we are now assembled in Thy presence to hear all that shall be spoken in Thy name and by Thy command; we pray Thee: grant that we may receive Thy word with true devotion and faithfully keep it. Remove from us all vain and sinful thoughts, and open our hearts by Thy Holy Spirit, that through the preaching of Thy blessed word we may be made truly to know Thy will, and to conform our lives thereto, to the praise and glory of Thy holy name, and to the salvation of our souls; through Jesus Christ our Lord and Savior. Amen!

SCRIPTURE LESSON.

HYMN.

SHORT PRAYER BEFORE SERMON.

SERMON.

LORD'S PRAYER.

HYMN.

BENEDICTION: The grace of the Lord Jesus Christ, The love of God, And the communion of the Holy Ghost, be with you all. Amen!

THE HOLY COMMUNION.

Minister : The Lord be with you.



Minister : Lift up your hearts.

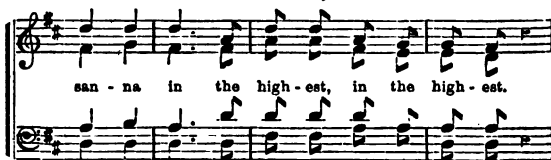
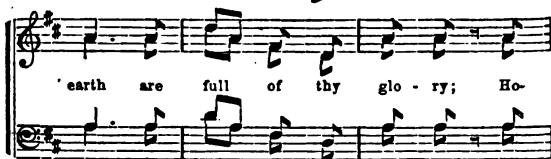
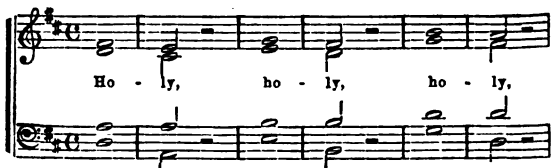


Minister : Let us give thanks unto our Lord God.



Minister : It is truly meet, right, and salutary, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty Everlasting God, through Jesus Christ, Thy dear Son, our Lord and Savior. Therefore with Angels and Arch-

angels, and with all the company of heaven,
we laud and magnify Thy glorious name;
evermore praising Thee, and saying:





THE EXHORTATION.

Dearly Beloved in the Lord! Forasmuch as we purpose to come to the Holy Supper of our Lord, wherein He giveth us His body to eat and His blood to drink, in order to strengthen and confirm our faith in Him, it becomes us diligently to examine ourselves, as St. Paul the Apostle exhorteth: "Let a man examine himself, and so let him eat of that bread and drink of that cup." For this holy Sacrament is instituted as a special means to strengthen and comfort the troubled conscience of those who confess their sins, and who hunger and thirst after righteousness.

Therefore, whoso eateth of this bread, and drinketh of this cup, firmly believing the words of Christ, dwelleth in Christ, and Christ in him, and he hath eternal life. Let us also obey his command: "This do in remembrance of me;" showing His death, that He was delivered for our offenses, and raised again for our justification, and rendering unto Him most hearty thanks for the innumerable benefits procured unto us by the same, take up our cross and follow Him, and love one another even as He hath loved us. For we

are all *one* bread, and *one* body, even as we eat of *one* bread and drink of *one* cup.

THE CONSECRATION.

Glory be to Thee, O Lord, Jesus Christ, Thou almighty and everlasting Son of the Father, that by the sacrifice of Thyself upon the cross, offered up once for all, Thou didst perfect them that are sanctified, and ordain, as a memorial and seal thereof, Thy Holy Supper, in which Thou givest us Thy body to eat, and Thy blood to drink, that being in Thee, even as Thou art in us, we may have eternal life, and be raised up at the last day. Most merciful and exalted Redeemer, we humbly confess that we are not worthy of all the mercies, and of all the truth, which Thou hast shown unto us, and that, by reason of our sins, we are too impure and weak worthily to receive Thy saving gifts. Sanctify us therefore, we beseech Thee, in our bodies and souls, by Thy Holy Spirit, and thus fit and prepare us to come to Thy Supper, to The glory of Thy grace, and to our own eternal good. And in whatsoever, through weakness, we do fail and come short, in true repentance and sorrow on account of our sins, in living faith and trust in Thy merits, and in an earnest purpose to amend our sinful lives, do Thou graciously supply and grant, out of the fullness of the merits of Thy bitter sufferings and death; to the end that we, who even in this present world desire to enjoy Thee, our only comfort and Savior, in the Holy

Sacrament, may at last see Thee face to face in Thy heavenly kingdom, and dwell with Thee, and with all Thy saints, for ever and ever. Amen!

(Then the Minister, turning toward the Altar, shall say:)

Our Father, who art in heaven; Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; but deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen!

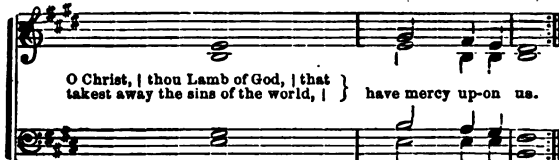
Our Lord Jesus Christ, in the night in which He was betrayed, took bread; and when He had given thanks, He brake and gave it to His disciples, saying, Take, eat; this is my body, which is given for you; this do in remembrance of me.

After the same manner, also, He took the cup, when He had supped, and when He had given thanks, He gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, in remembrance of me.

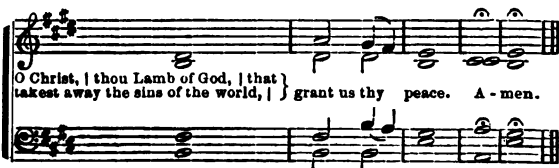
Praise, and honor, and glory, be unto Thee, O Christ! The bread which we bless is the communion of Thy holy body, and the cup which we bless is the communion of Thy holy blood. O Thou everlasting Son of the Father, sanctify us by Thy Holy Spirit, and make us

worthy partakers of Thy sacred body and blood, that we may be cleansed from sin and made one with all the members of Thy Church in heaven and on earth. Lord Jesus! Thou hast bought us: to Thee will we live, to Thee will we die, and Thine will we be forever. Amen!

Then shall be sung the AGNUS DEI:



O Christ, | thou Lamb of God, | that }
takest away the sins of the world, | } have mercy up-on us.



O Christ, | thou Lamb of God, | that }
takest away the sins of the world, | } grant us thy peace. A - men.

(When the Minister giveth Bread, he shall say:)

Take, eat, this is the true body of our Lord Jesus Christ, which was given for you; may it strengthen and preserve you in the true faith unto everlasting life.

(When he giveth the Cup, he shall say:)

Take and drink, this is the true blood of our Lord Jesus Christ, which was shed for you and for many for the remission of sins; may it strengthen and preserve you in the true faith unto everlasting life.

(When all have communed, the NUNC DIMITTIS may be said or sung:)

THE HOLY COMMUNION.

XXV

Lord, | now lettest thou thy servant depart |
in peace | ac- . . . } cording to thy word:

For mine eyes have seen thy salvation, | which thou hast prepared be-

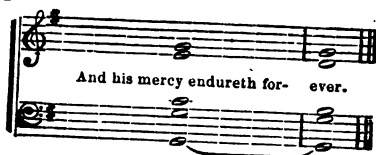
fore the face of all people;

A light to lighten the Gentiles, | and the glory of thy people Israel.

Glory be to the Father, | and to the Son, | and to the Holy Ghost; | }
as it was in the beginning, | is now, | and ever . . . }

shall be, world without end. A - men.

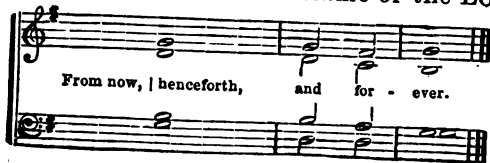
Minister: O give thanks unto the Lord, for He is good.



Min.: Almighty God, our heavenly Father, we most heartily thank Thee that Thou hast again vouchsafed to feed us with the most precious body and blood of Thy dear Son, our Savior Jesus Christ; and we humbly beseech Thee, graciously to strengthen us, through this holy sacrament, in faith toward Thee, in charity toward one another, and in the blessed hope of everlasting life, through Jesus Christ, Thy dear Son, our Lord, who liveth and reigneth with Thee, in the unity of the Holy Spirit, world without end.



Minister: Blessed be the name of the Lord.



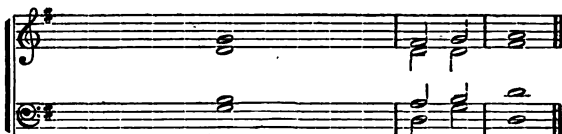
Minister: The Lord bless thee, and keep thee;

The Lord make His face shine upon thee,
and be gracious unto thee;

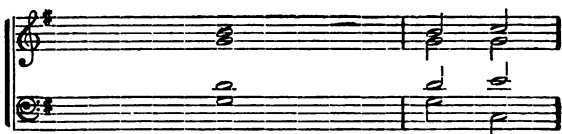
The Lord lift up His countenance upon
thee, and give thee peace.



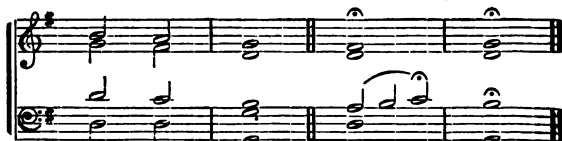
1. Gloria in Excelsis.



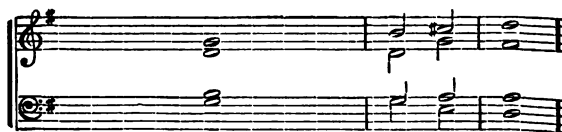
1. Glory be to				God	on	high,
2. We praise thee, | we bless thee, | we :	:	:	:	wor - ship	thee,	
8. For thou				only	art	holy,
9. Thou only, | O Christ, | with the :	:	:	:	Ho - ly	Ghost,	



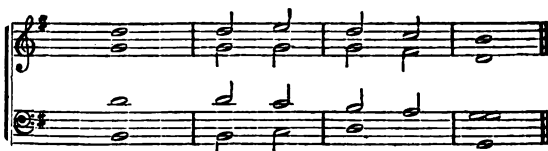
1. and on earth				peace,	good
2. we glorify thee, | we give thanks to :	:	:	:	thee	for
8. thou				on	ly
9. art most high in the :	:	:	:	glory	of



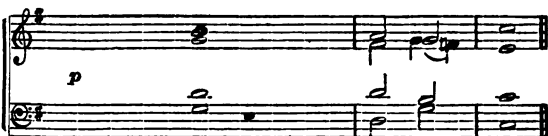
1. will	toward	men.				
2. thy	great	glory.	||	A	.	men.
8. art	the	Lord.				
9. God	the	Father.				



3. O Lord God,				heaven - ly	King,
4. O Lord, | the only begotten Son, :	:	:	:	Je - sus	Christ,



3. God the . . . | Fa - ther | Al - - | mighty.
 4. O Lord God, . | Lamb of God, | Son - of the | Father.

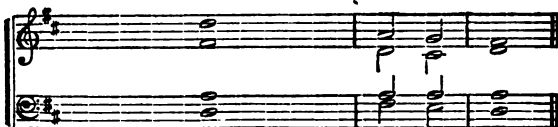


5. That takest away the . . . | sins of the | world,
 6. Thou that takest away the . . . | sins of the | world,
 7. Thou that sittest at the right hand of | God the | Father,



5. have mercy . . . | up - on | us.
 6. re- . . . | ceive our | prayer.
 7. have mercy . . . | up - on | na,

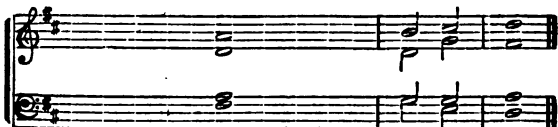
2. Venite Exultemus Domino.



1. O come, | let us sing	. . . . .	unto the	Lord;
3. For the Lord	. . . . .	is a great	God;
5. The sea is his	. . . . .	and he	made it;
7. For he is the	. . . . .	Lord our	God;
10. Glory be to the Father, | and .	. .	to the	Son;



1. Let us heartily rejoice in the	strength of	our sal-	vation.
3. and a great	King	above all	gods.
5. and his hands pre-	pared the	dry . .	land.
7. and we are the people of his }	sheep of his	hand.	
10. and }	to the	Ho - ly	Ghost;



2. Let us come before his presence	. .	with thanks-	giving;
4. In his hands | are all the corners	. .	of the	earth;
6. O come, let us worship	. .	and fall	down;
8. O worship the Lord | in the	. .	beauty of	holiness;
11. As it was in the beginning, | is now, | and		ever shall	be,



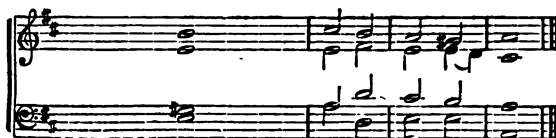
2. and show ourselves	. .	glad in	him with	psalms.
4. and the strength of the	. .	hills is	his	also.
6. and kneel be-	. .	fore the	Lord our	Maker.
8. let the whole	. .	earth stand in	awe of	him.
11. world without	. .	end. A-	men. A-	men.

MORNING SERVICE.

xxi



9. for he cometh, | for he cometh to | judge the | earth;



9. and with righteousness to } | peo-ple | with his | truth. 10.
judge the world | and the }

I. THE CHURCH YEAR.

SUNDAY.

ON OPENING SERVICE.

No. 20.

1

ALL glory be to God on High,
Who hath our race befriended !
To us no harm shall now come nigh,
The feud at last is ended ;
God showeth His good will toward men,
And peace shall dwell on earth again ;
O thank Him for His goodness !

2 We praise, we worship Thee, we trust
And give Thee thanks forever,
O Father, that Thy rule is just
And wise, and changes never :
Thy boundless power o'er all things reigns,
Done is whate'er Thy will ordains ;
Blest we that Thou art Ruler !

3 O Jesus Christ, our God and Lord,
Son of Thy heavenly Father,
O Thou who hast our peace restored
And straying sheep dost gather,
Thou Lamb of God, to Thee on high,
From out our depths we sinners cry,
Have mercy on us, Jesus !

4 O Holy Ghost, Thou precious Gift,
Thou Comforter unfailing,

O'er Satan's snares our souls uplift,
 And let Thy power availing
 Avert our woes and calm our dread;
 For us the Savior's blood was shed,
 We trust in Thee to save us!

2

No. 21.

BLESSED Jesus, at Thy Word
 We are gathered all to hear Thee;
 Let our hearts and souls be stirred
 Now to seek and love and fear Thee;
 By Thy teachings sweet and holy
 Drawn from earth to love Thee solely.

2 All our knowledge, sense, and sight
 Lie in deepest darkness shrouded,
 Till Thy Spirit breaks our night
 With the beams of truth unclouded;
 Thou alone to God canst win us,
 Thou must work all good within us.

3 Glorious Lord, Thyself impart!
 Light of Light from God proceeding,
 Open Thou our ears and heart,
 Help us by Thy Spirit's pleading,
 Hear the cry Thy people raises,
 Hear and bless our prayers and praises!

3

L. M.—No. 1.

CHRIST Jesus, Lord! to us attend,
 The Holy Spirit to us send,
 With grace to rule us day by day,
 And lead us on in wisdom's way.

2 Unseal our lips to sing Thy praise,
 Our hearts in true devotion raise;

SUNDAY.

3

Our faith increase, and light bestow,
That we Thy name may truly know.

- 3 Until we join the hosts that cry:
Holy art Thou, O Lord most high!
And see Thy face, O Lord of might!
'Mid endless joy and blissful light;
- 4 Exalt the Father and the Son,
And Holy Spirit! Three in One—
To Thee, O Holy Trinity,
Eternal praise and glory be.

4

L. M.—No. 1.

LORD, open Thou my heart to hear,
And by Thy Word to me draw near,
Let me that Word still pure retain,
Let me Thy child and heir remain.

- 2 Thy Word can move the inmost heart,
And health to soul and sense impart:
To this my soul its comfort owes,
This peace and blessedness bestows.
- 3 Now to the Triune God alone,
Three persons on one blissful throne,
Unceasing praise and glory be
In time and through eternity.

5

No. 22.

LIGHT of light, enlighten me
Now anew the day is dawning;
Sun of grace, the shadows flee,
Brighten Thou my Sunday morning;
With Thy joyous sunshine blest
Happy is my day of rest!

- 2** Fount of all my joy and peace,
To Thy living waters lead me,
Thou from earth my soul release,
And with grace and mercy feed me;
Bless Thy Word that it may prove
Rich in fruits of faith and love.
- 3** Kindle Thou the sacrifice
That upon my lips is lying;
Clear the shadows from mine eyes,
That, from every error flying,
No strange fire may in me glow
That Thine altar doth not know.
- 4** Let me with my heart to-day,
Holy, Holy, Holy singing,
Wrapt awhile from earth away,
All my soul to Thee upspringing,
Have a foretaste inly given
How they worship Thee in heaven.
- 5** Rest in me and I in Thee,
Build a Paradise within me;
O, reveal Thyself to me,
Blessed Love, who diedst to win me;
Fed from Thine exhaustless urn,
Pure and bright my lamp shall burn.
- 6** Hence all care, all vanity!
For the day to God is holy;
Come, Thou glorious Majesty,
Deign to fill this temple lowly;
Nothing else my soul shall move,
Simply resting in Thy love.

6

L. M.—No. 1.

THY presence, gracious God, afford,
Prepare us to receive Thy Word;
Now let Thy voice engage our ear,
And faith be mixed with what we hear.

2 Distracting thoughts and cares remove,
And fix our hearts and hopes above;
With food divine may we be fed,
And satisfied with living bread.

3 To us the sacred Word apply
With sovereign power and energy;
And may we, in Thy faith and fear,
Reduce to practice what we hear.

4 Father, in us Thy Son reveal;
Teach us to know and do Thy will;
Thy saving power and love display,
And guide us to the realms of day.

7

L. M.—No. 1.

LORD Jesus, though but two or three
In Thy dear name assembled be,
Thou wilt among them show Thy face,
And bless them with Thy saving grace.

2 In Thy dear name again we meet,
And worship humbly at Thy feet,
Thou wilt Thy gracious Word fulfill
And cheer us with Thy presence still.

3 O Thou from whom all blessings flow,
Thy peace and comfort now bestow;
Abide with us till life is o'er
And make us Thine for evermore.

CLOSE OF SERVICE.

8

No. 23

ABIDE with us, Lord Jesus!
 Thy grace sustain our hearts,
 That Satan may not harm us
 With his malignant arts.

2 Abide with the assurance
 Of Thy redeeming Word,
 That peace, now and hereafter,
 Be ours through Thee, O Lord.

3 Abide, and with Thy radiance
 Cheer us, resplendent Light;
 Thy truth direct, and keep us
 From error's gloomy night.

4 Abide, and let Thy blessing,
 Lord, rest on us alway,
 All needful strength and graces
 Grant Thou us day by day.

5 Abide, be Thy protection
 Our safety, tower and shield,
 Lest world and Satan fell us,
 And drive us from the field.

6 Abide then with us, Savior!
 Our constant, faithful Friend;
 Grant steadfastness and patience,
 And vict'ry in the end.

9

No. 21.

NOW our worship sweet is o'er—
 Singing, praying, teaching, hearing:
 Let us gladly God adore,
 For His gracious strength and cheering:

Bless His name, who fain would save us,
For the rich repast He gave us.

- 2 Now the Blessing cheers our heart,
And the Service all is ended,
Let us joyfully depart,
Be our souls to God commended :
His good Spirit ever guide us,
And with all things well provide us.

- 3 Let our going out be blest,
Bless our entrance in like measure ;
Bless, O Lord, our toil and rest,
Bless our bread, our grief and pleasure ;
Be in death Thy blessing given ;
And make us blest heirs of heaven !

10

C. M.—No. 2.

ALMIGHTY God, Thy Word is cast
Like seed upon the ground ;
O let the dew of heaven descend,
And shed its influence round.

- 2 Let not the foe of Christ and man
This holy seed remove ;
Make it take root in every heart,
And grow in faith and love !
- 3 Let not this life's deceitful cares,
Nor worldly wealth and joy,
Nor scorching beam, nor stormy blast
The rising plant destroy.
- 4 Where'er the word of life is sown,
A large increase bestow,
That all who hear Thy message, Lord,
Its saving power may know.

11

No. 24.

ON what has now been sown,
Thy blessing, Lord, bestow ;
The power is Thine alone
To make it spring and grow :
Do Thou the gracious harvest raise,
And Thou alone shalt have the praise.

2 To Thee our wants are known,
From Thee are all our powers ;
Accept what is Thine own,
And pardon what is ours :
Our praises, Lord, and prayers receive,
And through Thy Word a blessing give.

3 O grant that each of us,
Who meet before Thee here,
May meet together thus
When Thou and Thine appear,
And follow Thee to heaven our home ;
E'en so, Amen, Lord Jesus, come !

12

No. 19.

LORD, dismiss us with Thy blessing,
Fill our hearts with joy and peace ;
Let us each, Thy love possessing,
Triumph in redeeming grace ;
O refresh us !
Trav'ling through this wilderness.

2 Thanks we give, and adoration,
For Thy Gospel's joyful sound ;
May the fruits of Thy salvation
In our hearts and lives abound ;

May Thy presence
With us evermore be found.

- 3 So, whene'er the signal 's given
Us from earth to call away,
Borne on angels' wings to heaven,
Glad to leave our cumbrous clay,
May we, ready,
Rise and reign in endless day!

13

L. M.—No. 1.

THE peace which God alone reveals,
And by His Word of grace imparts,
Which only the believer feels,
Direct, and keep, and cheer our hearts.

- 2 And may the holy Three in One,
The Father, Word, and Comforter,
Pour an abundant blessing down
On ev'ry soul assembled here!

14

8s. 7s.—No. 5.

MAY the grace of Christ, our Savior,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon us from above.

- 2 Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford.

ADVENT.

BEGINNING OF THE CHURCH YEAR.

15

No. 25.

THE new church-year again is come,
 This wakes the joy of Christendom;
 Thy King, O Zion, comes to thee,
 Rejoice, rejoice eternally!
 Hallelujah!

2 Now in our midst anew are heard
 The lessons of God's gracious Word,
 That lead the way to life and heaven;
 Lord, praise to Thee for this be given!
 Hallelujah!

3 What Thy truth teaches o'er and o'er,
 By which our faith is strengthened more,
 Let that abide in us, that we
 May render endless praise to Thee.
 Hallelujah!

16

No. 26.

A WAKE! sons of the kingdom,
 The King is drawing nigh;
 Arise, and hail with gladness
 The Ruler from on high.
 Ye Christians, sound the peal!
 Your praise and homage bring Him,
 And loud hosannas sing Him
 With holy festive zeal.

2 Look up! ye drooping mourners,
 The King is very near;
 Away with grief and sorrow,
 For lo! our Help is here.

- Behold, in holy place—
O blessed consolation!—
We find Him, our Salvation,
In His pure means of grace.
- 3 Arise! ye much afflicted,
Your King is not afar;
Rejoice, ye long dejected,
Here comes the Morning Star.
The Lord is with us now;
Though troubles here distress you,
With comfort He will bless you,
E'en death to Him shall bow.
- 4 Up, up! ye faint and fearful,
The King now comes with might;
His heart hath long since loved us,
And makes our darkness light.
Now are our sorrows o'er;
No wrath shall e'er befall us,
Since God in grace doth call us
His children evermore.
- 5 Haste then, with eager footsteps,
To see your Sovereign; there
He rides as King of Zion,
Strong, glorious, meek, and fair.
Draw near the Lord, and give
Him your heart's salutation,
Who bringeth great salvation,
And bids the sinner live.
- 6 Our Sovereign still remembers
His loved ones here below
With gifts of royal treasures,
Yea, doth Himself bestow,

Through His blest Word and grace;
 O King, arrayed in splendor,
 To Thee all praise we render,
 Here, and there face to face.

- 7 Lord, how Thou dost enrich us!
 Thyself made poor and weak;
 O, Love beyond expression,
 That can thus sinners seek!
 What can we do for Thee?
 We will love's tribute bring Thee,
 And glad hosannas sing Thee,
 And ever grateful be.

17

No. 22.

GLAD Hosanna! David's Son
 Comes to Zion: come, adore Him;
 O, set up the regal throne,
 Raise a thousand arches o'er Him:
 Strew the palm, prepare His way,
 This is high reception-day.

- 2 Glad Hosanna! welcome Thou!
 We go forth with praise to meet Thee.
 Waiting hearts in homage now
 Lay we at Thy feet to greet Thee;
 Enter Thou our portals, Lord,
 Welcomed by us and adored.

- 3 Glad Hosanna! King of kings,
 Prince of peace, Hero victorious!
 Thy achievement for us brings
 Spoils of warfare rich and glorious.
 Thy dominion will endure,
 And Thy realm alone stands sure.

- 4 Glad Hosanna! Honored Guest,
We too are Thy subjects-royal,
Chosen by Thee to be blest:
May we e'er to Thee prove loyal,
And Thy scepter ne'er disown;
In us, Lord, rule Thou alone!
- 5 Glad Hosanna! Nazarene,
For Thy meekness we adore Thee.
Though a servant's humble mien
Would conceal Thine inner glory,
Zion doth still know and own
Thee as God's and David's Son.
- 6 Glad Hosanna! Help, good Lord;
Grant success and grace, we pray Thee.
May we all with one accord
With an upright heart obey Thee.
Thou wilt every one receive
Who will hear Thee and believe.
- 7 Glad Hosanna! Let us here
O'er low Olivet attend Thee,
Till we shall for aye revere
Thee on high; Oh, thither wend we.
There's our heavenly Bethphage;
High Hosanna there to Thee!
- 8 Glad, Hosanna! we accord
Thee our welcome, and implore Thee:
Come, Thou Blessed of the Lord!
Joyous hearts are open for Thee.
Glad Hosanna! Art Thou near?
Hallelujah! Thou art here!

- SAY with what salutations
Shall I Thine advent greet?
Desire of all the nations,
My Joy and Refuge meet!
O Jesus, Jesus! lead me
On by Thy blessed light,
Teach me whate'er delights Thee
To understand aright.
- 2 With palms doth Zion meet Thee,
Spreads branches in the way;
To raise my soul to greet Thee
Glad psalms I'll sing to-day.
My heart shall bloom forever
With joys and praises new,
And from Thy name shall never
Withhold the honor due.
- 3 What hast thou e'er neglected
For my good here below?
When heart and soul dejected,
Were sunk in deepest woe,
When from Thy presence hidden,
Where peace and pleasures are,
Thou camest, and hast bidden
Me joy again, my Star!
- 4 In bitter bondage lying,
Thou com'st and sett'st me free,
'Neath scorn and shame when sighing,
Thou com'st and raisest me.
Thy grace high honor gives me,
Abundance doth bestow,

That wastes not, nor deceives me
As earthly riches do.

5 No other impulse led Thee
To leave Thy throne above,
Upon Thine errand sped Thee,
But world-embracing love!
A love that deeply feeleth
The wants and woes of men,
No tongue its fullness telleth,
It passeth human ken.

6 Sin's debt, the mighty burden,
Let not Thy heart affright;
The Lord will freely pardon,
His grace will cover quite.
He comes! He comes! salvation
Proclaiming everywhere,
Secures His chosen nation
Their heritage so fair.

7 Thy foes, why should they move Thee?
Their wiles and rage are vain,
Thy Savior, who doth love thee,
Will scatter them again.
O come, Thou Son, and lead us
To everlasting light,
Up to Thy mansions guide us
Of glory and delight.

19

No. 27.

LET us all in God rejoice,
Who is pleased to save us;
Let us praise with heart and voice,
For His Son He gave us.

- 2 He descends to sorrows here
As a servant lowly,
That in heaven we may appear
Princes high and holy.
- 3 Wealth to give He poor became—
Is not this a wonder?
Therefore let us praise His name
While His grace we ponder.
- 4 Lord! this year Thy favor show,
Banish sin and sadness:
All who fain would have it so
Say Amen with gladness.

20

C. M.—No. 2.

- H**ARK, the glad sound, the Savior comes,
The Savior promised long!
Let every heart prepare a throne,
And every voice a song.
- 2 He comes the pris'ners to release,
In Satan's bondage held:
The gates of brass before Him burst,
The iron fetters yield.
- 3 He comes, from thickest films of vice
To clear the mental ray;
And on the eyes, oppressed with night,
To pour celestial day.
- 4 He comes, the broken heart to bind,
The bleeding soul to cure,
And with the treasures of His grace
T' enrich the humble poor.

- 5 Our glad hosannas, Prince of Peace!
 Thy welcome shall proclaim,
 And heaven's eternal arches ring
 With Thy beloved name.

21

7s.—No. 4.

- I**S this Jesus, then, the Lord,
 Promised since the world began?
 Ask the blind to sight restored,
 Ask the lame who leaped and ran;
 2 Ask the once loathed leper clean,
 Ask the dead to life restored:
 They will tell thee Christ hath been,—
 Christ will ever be—the Lord.
 3 Say thou, poor man, hath not He,
 As the Prophet spake of old,
 Preached His Gospel unto thee?
 Is not this the Christ foretold?
 4 Come unto Him, all ye meek,
 Shun not of His cross the shame:
 Blest all they His love who seek,
 Bearing witness to His name.

22

No. 13.

HAIL to the Lord's Anointed,
 Great David's greater Son!
 Hail, in the time appointed,
 His reign on earth begun!
 He comes to break oppression,
 To set the captive free,
 To take away transgression,
 And rule in equity.

2 He comes, with succor speedy,
 To those who suffer wrong;
 To help the poor and needy,
 And bid the weak be strong;
 To give them songs for sighing,
 Their darkness turn to light,
 Whose souls, condemned and dying,
 Were precious in His sight.

3 He shall descend like showers
 Upon the fruitful earth,
 And love and joy, like flowers,
 Spring in His path to birth;
 Before Him, on the mountains,
 Shall peace, the herald, go;
 And righteousness, in fountains,
 From hill to valley flow.

4 To Him shall prayer unceasing
 And daily vows ascend,
 His kingdom still increasing—
 A kingdom without end:
 The tide of time shall never
 His covenant remove:
 His name shall stand forever:
 That name to us is love.

28

C. M.—No. 2.

JOY to the world! the Lord has come!
 Let earth receive her King:
 Let every heart prepare Him room,
 And heaven and nature sing.

2 Joy to the earth! the Savior reigns,
 Let men their songs employ;

While fields and floods, rocks, hills and plains,
Repeat the sounding joy.

- 3 No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found.
- 4 He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

24

No. 13.

THE Bridegroom soon will call us:
Come, all ye wedding guests!
May not His voice appall us
While slumber binds our breasts:
May all our lamps be burning,
And oil be found in store,
That we, with Him returning,
May open find the door.

- 2 There shall we see delighted
Our dear Redeemer's face,
Who leads our souls benighted
To glory by His grace;
The patriarchs shall meet us,
The prophets' holy band,
Apostles, martyrs, greet us
In that celestial land.
- 3 They will not blush to own us
As brothers, sisters dear,
Love ever will be shown us
When we with them appear;

We all shall come before Him,
 Who for us Man became,
 As Lord and God adore Him,
 And ever bless His name.

4 Our Father, rich in blessing,
 Will give us crowns of gold,
 And to His bosom pressing,
 Impart a bliss untold,
 Will welcome with embraces
 Of never-ending love,
 And deck us with His graces
 In blissful realms above.

5 In mansions fair and spacious
 Will God the feast prepare,
 And, ever kind and gracious,
 Bid us its riches share;
 There bliss that knows no measure
 From springs of love shall flow,
 And never changing pleasure
 His bounty will bestow.

CHRISTMAS.

25

L. M.—No. 1.

BEHOLD! behold! what wonders here!
 The gloomy night turns bright and clear,
 A brilliant light dispels the shade,
 The stars before it pale and fade.

2 A wondrous light it is, I trow,
 And not the ancient sun shines now,
 For, contrary to nature, night
 Is turned by it to day so bright.

- 3 What means He to announce to us,
 Who nature's course can alter thus?
 A mighty work designed must be,
 When such a mighty sign we see.
- 4 To us vouchsafed can it be
 The Sun of Righteousness to see,
 The Star from Jacob's stem so bright,
 The woman's Seed, the Gentiles' Light?
- 5 'Tis even so—for from the sky
 Heaven's hosts with joyful tidings hie,
 That He is born in Bethlehem's stall,
 Who Savior is and Lord of all!
- 6 Oh blessedness! the goodly throng
 Of sainted fathers waited long
 To see this day, with hope deferred,
 As we may learn from God's own Word.

26

L. M.—No. 1.

- I**T is a time of joy to-day,
 With mourning and with woe away!
 Woe, woe to him who us reviled!
 God's seen in flesh,—we're reconciled.
- 2 The Lord who bears our sin is here,
 Who'll bruise the serpent's head is near,
 The death of death—the woe of hell—
 The Lord of Life with us doth dwell.
- 3 All foes are put our feet beneath,
 For sin and Satan, hell and death,
 Are brought to shame and put to flight
 Upon this great, this wondrous night.
- 4 Oh! happy world, thrice happy they,
 Who on this lowly Infant stay

Their souls, and with believing eyes
In Him their Savior recognize.

- 5 Now praise the Lord whoe'er can praise—
Who, from their low estate to raise
His enemies, from His high throne
Sent down His loved, His only Son.
- 6 Up! join the angel host and cry,
Now glory be to God most High;
Let peace prevail the world around,
Good-will to men and joy abound.

27

No. 28.

LIGHTLY bound my bosom, ringing
Joyous lays, when in praise
Angels all are singing.

List! O list the swelling chorus:
"Christ is born!" this fair morn
Fills the welkin o'er us.

- 2 Forth to-day the Conqu'ror goeth,
Who the foe, sin and woe,
Death and hell o'erthroweth.
God with man becomes united,
Flesh is made for our aid,
Healing all that's blighted.
- 3 Shall we still dread God's displeasure,
Who to save freely gave
Us His dearest Treasure?
Who from all the ills that grieve us,
In His love from above
Sends Him to relieve us?
- 4 Should He, who Himself imparted,
Aught withhold from the fold,

Leave us broken-hearted?
Should the Son of God not love us,
Who to cheer sufferers here
Left His throne above us?

- 5 If our blessed Lord and Maker
Hated men, would He then
Be of flesh partaker?
If He in our woe delighted
Would He bear all the care
Of our race benighted?

- 6 He becomes the Lamb that taketh
Sin away, and for aye
Full atonement maketh.
For our life His own He tenders,
And our race, by His grace,
Meet for glory renders.

- 7 Lowly lies He in the manger,
And to all sends the call:
Ye are freed from danger—
Cease your wailing in your weakness,
All your stains, all your pains,
I have borne in meekness.

- 8 Come, then; banish all your sadness,
One and all, great and small,
Come with songs of gladness;
Love Him who with love is glowing,
View the star near and far
Light and joy bestowing.

- 9 Ye whose anguish knew no measure,
Grieve no more, see the door
To celestial pleasure:
Come, He will your journey gladden

- To the rest of the blest,
Where no sin shall sadden.
- 10 Ye whom conscience sorely troubles,
All whose toil, pain to foil,
But its wrath redoubles,
Hither come with all your bruises,
Here is One who to none
Healing balm refuses.
- 11 Come all ye whom want oppresses,
Here behold gems and gold,
All He freely blesses.
Come and taste that He is gracious—
To our hearts He imparts
Jewels rare and precious.
- 12 Let me in my arms receive Thee,
On Thy breast let me rest,
Savior, ne'er to leave Thee!
Since Thou hast Thyself presented
Now to me, I shall be
Evermore contented.
- 13 Now that Thou my nature wearest
Guilt no more racks me sore—
Thou its burden bearest.
Now from every spot and wrinkle
I am free, since Thou me
With Thy blood dost sprinkle.
- 14 I am pure in Thee, believing,
From Thy store evermore
Richest robes receiving.
In my heart I will enfold Thee,
Treasure rare! Let me there
Raptured ever hold Thee!

- 15 Thee I will depart from never
While I've breath, nor shall death
From Thy love me sever!
And in heaven, by saints surrounded,
I shall be still with Thee,
Tasting bliss unbounded!

28

L. M.—No. 1.

- FROM heaven above to earth I come
To bear good news to every home,
Glad tidings of great joy I bring,
Whereof I now will say and sing.
- 2 To you this night is born a child
Of Mary, chosen mother mild;
This little child, of lowly birth,
Shall be the joy of all the earth.
- 3 'Tis Christ, our God, who far on high
Hath heard your sad and bitter cry;
Himself will your salvation be,
Himself from sin will make you free.
- 4 He brings those blessings, long ago
Prepared by God for all below;
Henceforth His kingdom open stands
To you, as to the angel bands.
- 5 These are the tokens ye shall mark,
The swaddling clothes and manger dark;
There shall ye find the young child laid,
By whom the heavens and earth were made.
- 6 Now let us all with gladsome cheer
Follow the shepherds, and draw near

- To see this wondrous gift of God,
Who hath His only Son bestowed.
- 7 Give heed, my heart, lift up thine eyes!
Who is it in yon manger lies?
Who is this child so young and fair?
The blessed Christ-child lieth there.
- 8 Welcome to earth, Thou noble Guest,
Through whom the sinful world is blest!
Thou com'st to share our misery,
What can we render, Lord, to Thee!
- 9 Ah, Lord, who hast created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed
Where ass and ox but lately fed!
- 10 Were earth a thousand times as fair,
Beset with gold and jewels rare,
She yet were far too poor to be
A narrow cradle, Lord, for Thee.
- 11 For velvets soft and silken stuff
Thou hast but hay and straw so rough,
Whereon Thou King, so rich and great,
As 'twere Thy heaven, art throned in state.
- 12 Thus hath it pleased Thee to make plain
The truth to us poor fools and vain,
That this world's honor, wealth, and might
Are naught and worthless in Thy sight.
- 13 Ah, dearest Jesus, Holy Child,
Make Thee a bed, soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee.

- 14 My heart for very joy doth leap,
My lips no more can silence keep;
I too must raise with joyful tongue
That sweetest ancient cradle-song—
- 15 Glory to God in highest heaven,
Who unto man His Son hath given!
While angels sing with pious mirth
A glad New Year to all the earth.

29

L. M.—No. 1.

- TO Shepherds, as they watched by night,
Appeared a troop of angels bright;
Behold the tender babe, they said,
In yonder lowly manger laid,
- 2 At Bethlehem in David's town,
As Micah did of old make known;
'Tis Jesus Christ, your Lord and King,
Who doth to all salvation bring.
- 3 Rejoice ye, then, that through His Son
God is with sinners now at one;
Made like yourselves of flesh and blood,
Your brother is th' eternal Good.
- 4 What harm can sin and death then do?
The true God now abides with you:
Let Hell and Satan chide and chafe,
God is your brother—ye are safe.
- 5 Not one He will nor can forsake
Who Him his confidence doth make:
Let all his wiles the tempter try,
You may his utmost powers defy.

- 6 You must at last prevail; for see,
God's kindred now in Christ are we.
To God forever give ye praise,
Patient and cheerful all your days.

30

L. M.—No. 1.

- N**OW praise we Christ, the Holy One,
The spotless virgin Mary's Son,
Far as the blessed sun doth shine,
E'en to the world's remote confine.
- 2 He who Himself all things did make,
A servant's form vouchsafed to take,
That He as man mankind might win,
And save His creatures from their sin.
- 3 The grace of God, the mighty Lord,
On the chaste mother was outpoured;
A virgin pure and undefiled
In wondrous wise conceived a child.
- 4 The holy maid became th' abode
And temple of the living God,
And she, who knew not man, was blest
With God's own Word made manifest.
- 5 The noble mother bore a Son,
For so did Gabriel's promise run,
When John confessed, and leapt with joy,
Ere yet the mother knew her boy.
- 6 In a rude manger stretched on hay,
In poverty content He lay;
With milk was fed the Lord of all,
Who feeds the ravens when they call.

7 Th' angelic choirs rejoice, and raise
Their voice to God in songs of praise;
To humble shepherds is proclaimed
The Shepherd who the world hath framed.

8 Honor to Thee, O Christ, be paid,
Pure Offspring of a holy maid,
With Father, and the Holy Ghost,
Till time in time's abyss be lost.

31

C. M.—No. 2.

PRAISE ye the Lord, ye Christians! Yea,
Praise the Eternal One,
Who opens heaven to us this day,
And gives us His own Son.

2 He comes from His loved Father's side,
Becomes an infant small,
And lies with scarce a want supplied
Weak in an humble stall.

3 His power divine aside is laid,
No crown adorns His brow;
The mighty God who all things made
Comes as a servant now.

4 He nestles at His mother's breast,
Her precious nursling boy,
Whom saints and angels call the Blest,
And who is all their joy.

5 He is the Root of David's line,
King David's Lord and Son,
Through whom and by whose grace divine
The kingdom must be won.

- 6 A wonderful exchange He makes,
He puts on flesh and blood,
Then gives us back in what He takes,
His Godhead as our good.
- 7 He serves, that I a lord may be,
And gives His life for mine;
How could His love do more for me?
O mystery divine!
- 8 To-day He opens us the door
Of blissful Paradise,
The cherub threatens there no more;
Then let His praises rise!

32

No. 13.

- REJOICE, rejoice, ye Christians,
With all your hearts this morn!
Oh, hear the blessed tidings,
"The Lord, the Christ, is born!"
Now brought us by the angels
That stand about God's throne:
O lovely are the voices
That make such tidings known.
- 2 O hearken to their singing,
"This Child shall be your Friend,
The Father so hath willed it,
That thus your woes should end;
The Son is freely given,
That in Him ye may have
The Father's grace and blessing,
And know he loves to save.
- 3 "Nor deem the form too lowly
That clothes Him at this hour;

For know ye what it hideth ?
 'Tis God's almighty Power.
 Though now within the manger
 So poor and weak He lies,
 He is the Lord of all things,
 He reigns above the skies.

- 4 " Sin, death, and hell, and Satan
 Have lost the victory ;
 This Child shall overthrow them,
 As ye shall surely see ;
 Their wrath shall naught avail them,
 Fear not, their reign is o'er ;
 This Child shall overthrow them,—
 O hear and doubt no more."

33

No. 29.

- L**ISTEN to those happy voices
 Of the radiant angel throng !
 How the earth and sky rejoices !
 All the air is full of song !
 Hallelujah ! blissful morn !
 Hallelujah ! Christ is born !
- 2 Hear ye not the bright-robed angel
 Cheering shepherds in the field—
 Telling them the sweet Eyangel
 That the woes of man are healed ?
 Hear ye not the angel say :
 Fear ye not, be glad to-day ?
- 3 Bid the fiend of hell defiance !
 Conquer'd now is every foe !
 In His name have full reliance,
 Who hath borne our sin and woe !

Hallelujah—death is braved!

Hallelujah—we are saved!

- 4 Should we not with songs of gladness
 Glory give to God for aye?
 Why be bowed with grief and sadness
 When our sins are borne away?
 Praise Him—with the angels vie—
 Glory be to God on high!
- 5 Swell, ye saints, the blissful chorus,
 Roll it onward like a sea!
 As the angels, hovering o'er us,
 Still repeat the melody.
 Hear ye not the angel say:
 Fear ye not, be glad to-day?
- 6 Gladly we repeat the story—
 Vie with angels while they sing:
 Be to God immortal glory—
 Glory to the new-born King!
 Hallelujah, blissful morn!
 Hallelujah, Christ is born!

34

L. M.—No. 1.

- THE happy Christmas comes once more,
 The heavenly Guest is at the door,
 The blessed words the shepherds thrill—
 The joyous tidings: Peace, Good-will!
- 2 To David's city let us fly,
 Where angels sing beneath the sky;
 Through plain and village pressing near,
 And news from God with shepherds hear.
- 3 O let us go with quiet mind,
 The gentle Babe with shepherds find,

- To gaze on Him who gladdens them,
The loveliest flower of Jesse's stem !
- 4 The lowly Savior meekly lies,
Laid off the splendor of the skies;
No crown bedecks His forehead fair,
No pearl, nor gem, nor silk is there.
- 5 No human glory, might, and gold,
The lovely Infant's form enfold;
The manger and the swaddlings poor
Are His, whom angels' songs adore.
- 6 O wake our hearts, in gladness sing,
And keep our Christmas with our King,
Till living song, from loving souls,
Like sound of mighty water rolls !
- 7 O holy Child, Thy manger gleams
Till earth and heaven glow with its beams,
Till midnight hath noon's brightness won,
And Jacob's Star outshines the sun.
- 8 Thou Patriarch's joy, Thou Prophet's song,
Thou heav'nly Day-Spring looked for long,
Thou Son of man, Incarnate Word,
Great David's Son, great David's Lord !
- 9 Come Jesus, glorious heav'nly Guest,
Keep Thine own Christmas in our breast,
Then David's harp-strings, hushed so long,
Shall swell our jubilee of song.

35

No. 12.

- A** GREAT and mighty wonder
 Our Christmas festal brings:
 On earth, a lowly Infant,
 Behold the King of kings.
- 2 The Word is made incarnate,
 Descending from on high;
 And Cherubim to shepherds
 Sing anthems from the sky.
- 3 And we with them triumphant,
 Repeat the hymn again:
 "To God on high be glory,
 And peace on earth to men!"
- 4 While thus they sing your Monarch,
 Those bright angelic bands,
 Rejoice, ye vales and mountains!
 Ye oceans, clap your hands!
- 5 Since all He comes to ransom,
 By all be He adored,
 The Infant born in Bethlehem,
 The Savior and the Lord!
- 6 And idol-forms shall perish,
 And error shall decay,
 And Christ shall wield His scepter,
 Our Lord and God for aye.

36

No. 30.

THIS is the happy Christmas-morn,
 This is the day the Christ was born;
 Loud let the song of triumph ring;
 Hosanna to our Savior-King!

Joy to the world, the Lord has come!
 Prepare the holy Christ-child room;
 Lo, see, the Day-star dawneth bright!
 O blessed Star be Thou our light!
 Thou heavenly Guide,
 With us abide! Amen.

2 Let heaven and earth with gladness ring!
 The Savior comes, the new-born King!
 Behold Him in a manger laid,
 Sweet Babe, in swaddling clothes arrayed:
 He, the eternal Word of grace,
 Comes down to save our fallen race.
 Let earth rejoice in highest strains!
 Glory to God, Messiah reigns!
 In Him confide,
 Whate'er betide! Amen.

3 Bright angel choirs in glitt'ring train,
 With grand hosannas sweep the plain;
 And unto humble shepherds bring
 Tidings of Christ, the heav'nly King.
 O loving Savior of our race,
 In whom the rich and poor find grace—
 We'll spread Thy Gospel's cheering ray;
 Thou art the Life, the Truth, the Way:
 Thyself accord
 To us, O Lord! Amen.

37

C. M.—No. 2.

ON Judah's plains as shepherds kept
 Watch o'er their flocks by night,
 The angel of the Lord appeared,
 Clad in celestial light.

- 2 Awe-struck the vision they regard,
Appalled with trembling fear;
When thus a cherub-voice divine
Breathed sweetly on their ear:
- 3 "Shepherds of Judah! cease your fears,
And calm your troubled mind;
Glad tidings of great joy I bring
To you and all mankind.
- 4 "This day almighty love fulfills
Its great eternal word;
This day is born in Bethlehem
A Savior, Christ the Lord.
- 5 There shall you find the heav'nly babe
In humblest weeds arrayed;
All meanly wrapped in swaddling clothes,
And in a manger laid."
- 6 He ceased, and sudden all around
Appeared a radiant throng
Of angels, praising God, and thus
They sang their choral song:
- 7 "Glory to God, from whom on high
All-gracious mercies flow!
Who sends His heav'n-descended peace
To dwell with man below."

38

No. 31.

COME hither, ye faithful, triumphantly sing:
Come, see in the manger the angels' great King!
To Bethlehem hasten, with joyful accord;
O come ye, come hither :|| to worship the Lord.

- 2 **True Son of the Father, He comes from the skies;
To be born of a virgin He does not despise:
To Bethlehem hasten, with joyful accord;
||: O come ye, come hither, :|| to worship the Lord.**
- 3 **Hark, hark to the angels, all singing in heaven,
"To God in the Highest all glory be given!"
To Bethlehem hasten, with joyful accord;
||: O come ye, come hither, :|| to worship the Lord.**
- 4 **To Thee, then, O Jesus, this day of Thy birth,
Be glory and honor through heaven and earth.
True Godhead incarnate, omnipotent Word!
||: O come, let us hasten :|| to worship the Lord.**
-

SYLVESTER EVE.

39

7s.—No. 4.

- W**HILE with ceaseless course the sun
Hasted through the dying year,
Many souls their race have run,
Never more to meet us here;
- 2 **Fixed in an eternal state,
They have done with all below;
We a little longer wait,
But how little, none can know.**
- 3 **Thanks for mercies past receive,
Pardon, Lord, our sins anew;
Teach us henceforth how to live
With eternity in view.**
- 4 **Bless Thy Word to young and old,
Fill us with a Savior's love;**

And when life's short tale is told,
May we dwell with Thee above.

40

No. 11.

HOLY Father! Thou hast taught us
We should live to Thee alone;
Year by year, Thy hand hath brought us
On through dangers oft unknown.
When we wandered, Thou hast found us,
When we doubted, sent us light;
Still Thine arm has been around us,
All our paths were in Thy sight.

2 In the world will foes assail us,
Craftier, stronger far than we;
And the strife will never fail us,
Till our death shall set us free.
Therefore, Lord, we come believing
Thou canst give the power we need,
Through the prayer of faith receiving
Strength, the Spirit's strength, indeed.

3 We would trust in Thy protecting,
Wholly rest upon Thine arm,
Follow wholly Thy directing,
Thou our only guard from harm;
Keep us from our own undoing,
Help us turn to Thee when tried;
Still our footsteps, Father! viewing,
Keep us ever at Thy side.

41

7a.—No. 4.

FOR Thy mercy and Thy grace,
 Constant through another year,
 Hear our song of thankfulness;
 Father and Redeemer, hear.

2 In our weakness and distress,
 Rock of strength! be Thou our Stay;
 In the pathless wilderness,
 Be our true and living Way.

3 Which of us death's awful road
 In the coming year shall tread—
 With Thy rod and staff, O God,
 Comfort Thou his dying bed.

4 Make us faithful, make us pure;
 Keep us evermore Thine own;
 Help Thy servants to endure;
 Fit us for the promised crown.

5 So within Thy palace gate
 We shall praise, on golden strings,
 Thee, the only Potentate,
 Lord of lords and King of kings.

42

No. 11.

WHO shall ope for us the portals
 Of the new approaching year?
 Who shall guide us, who protect us
 From all danger, harm, and fear?
 Who shall give us strength and courage,
 Patience, hope, and wisdom too,
 That we may, as cheerful pilgrims,
 Still our journey here pursue?

- 2 There's but One can ope the portals
 Of the year we enter on;
 There's but One can lead us safely
 On the way that we must run.
 Who is this so great and mighty,
 Who is this our strength and shield?
 Has He ever spoken to us,
 And Himself to us revealed?
- 3 Yes, His precious Word reveals Him,
 Tells us of His boundless love,
 Of that mercy and compassion
 Which has brought Him from above.
 And His Name?—O yes! 'tis precious—
 Jesus, Savior, Brother, Friend—
 He shall guide us, guard and keep us,
 Till our journey here shall end.
-

NEW YEAR.

(FESTIVAL OF THE CIRCUMCISION.)

48

No. 22.

- J**ESUS! shall our watchword be,
 As the New Year's dawn spreads o'er us;
 Jesus' Name alone will we
 As our standard bear before us;
 In His cov'nant grace we stand,
 Journeying to the promised land.
- 2 Jesus' Name and Jesus' Word
 Shall resound in fullest measure
 In our churches, and be heard.
 May we tread His courts with pleasure,

That our hearts, through grace anew,
Prove a holy temple too.

- 3 Thus our pathways would we tread,
And in Jesus' Name confide us;
While this Star guides over head,
Nothing evil can betide us;
In its light of grace and love
Blessings come from heaven above.
- 4 Jesus' Name shall lighten pain,
And in all our ills relieve us;
Losses thus shall turn to gain,
And to blessings what seemed grievous;
Jesus' Name is Sun and Shield,
Here must all our sorrows yield.

44

S. M.—No. 3.

THE year begins with Thee,
And Thou begin'st with woe,
To let the world of sinners see
That blood for sin must flow.

- 2 Thine infant cries, O Lord,
Thy tears upon the breast,
Are not enough,—the legal sword
Must do its stern behest.
- 3 Am I a child of tears,
Cradled in care and woe?
And seems it hard my vernal years
Few vernal joys can show?
- 4 Seemeth it strange to me
My own will to deny?

Seemeth it sad, my soul, to ~~thee~~,
Under the yoke to lie?

5 I look, and hold my peace:
The Giver of all good
E'en from the womb takes no release
From suffering, tears, and blood.

6 That I may reap in love,
Help me to sow in fear:
So life a winter's morn may prove
To a bright, endless year.

45

L. M.—No. 1.

THE old year now hath passed away,
We thank Thee, O our God! to-day,
That Thou has kept us through the year,
When danger and distress were near.

2 We pray Thee, O Eternal Son,
Who with the Father reign'st as One,
To guard and rule Thy Christendom
Through all the ages yet to come.

3 Take not Thy saving Word away,
Our souls' true comfort, staff, and stay;
Abide with us and keep us free
From errors, foll'wing only Thee.

4 O help us to forsake all sin,
A new and holier course begin;
Mark not what once was done amiss,
A happier, better year be this:

5 Wherein as Christians we may live,
Or die in peace that Thou canst give,
To rise again when Thou shalt come,
And enter our eternal home.

- 6 There shall we thank Thee, and adore,
 With all the angels evermore;
 Lord Jesus Christ, increase our faith
 To praise Thy name through life and death.

46

L. M.—No. 1.

THE new-born Child this early morn,
 The dear Christ-child of Virgin born,
 Again brings from His heav'nly home
 A New Year to all Christendom.

- 2 This causes joy to angels fair,
 Who love to keep us in their care;
 They sing that in this wondrous Child
 God now with man is reconciled.

- 3 If God be reconciled with men,
 What harm can Satan do us then?
 O'er Satan, death, and gates of hell,
 This Christ-child shall for us prevail.

- 4 He brings the year of jubilee!
 Why doubt we yet despondently?
 Cheer up! This is a joyous day,
 The Christ-child drives all care away.

47

No. 32.

HELP us, O Lord! behold we enter
 Upon another year to-day;
 In Thee our hopes and thoughts now centre,
 Renew our courage for the way:
 New life, new strength, new happiness,
 We ask of Thee,—O hear and bless!

- 2 May every plan and undertaking
 This year be all begun with Thee,

When I am sleeping or am waking,
Still let me know Thou art with me;
Abroad do Thou my footsteps guide,
At home be ever at my side.

3 Be this a time of grace and pardon,
Thy rod I take with willing mind,
Oh, suffer naught my heart to harden,
And let me now Thy mercy find!
In Thee alone, my God, I live,
Thou only canst my sins forgive.

4 And may this year to me be holy,
Thy grace so fill my every thought
That all my life be pure and lowly,
And truthful as a Christian's ought;
So make me, while yet dwelling here,
Pious and blest from year to year.

5 Jesus, be with me and direct me;
Jesus, my plans and hopes inspire;
Jesus, from tempting thoughts protect me;
Jesus, be all my heart's desire;
Jesus, be in my thoughts all day,
Nor suffer me to fall away.

6 And grant, Lord, when the year is over,
That it for me in peace may close;
In all things care for me, and cover
My head in time of fear and woes;
So may I, when my years are gone,
Appear with joy before Thy throne.

- I**N prayer your voices raise ye
 To God, and Him now praise ye,
 Who to our life from heaven
 All needed strength hath given.
- 2 The stream of years is flowing,
 And we are onward going,
 From old to new surviving,
 And by His mercy thriving.
- 3 In vain is all our doing ;
 The labor we're pursuing
 In our hands prospers never,
 Unless God watches ever.
- 4 Our song to Thee ascendeth,
 Who ev'ry day defendeth ;
 O God of mercy ! hear us ;
 Our Father ! be Thou near us.
- 5 With richest blessings crown us,
 In all our ways, Lord, own us ;
 Give grace, who grace bestowest
 To all, e'en to the lowest.
- 6 Grace show to all afflicted
 And to all souls dejected ;
 And of the poor and needy
 Be Thou the succor speedy.
- 7 All earthly gifts excelling,
 The Holy Ghost indwelling,
 Give us to make us glorious,
 And lead to Thee victorious.
- 8 All this Thy hand bestoweth,
 Thou Life, whence our life floweth,

Thus Thou Thy people meetest—
With New Year's blessing greetest.

49

—No. 20.

O LORD, our Father, thanks to Thee
In this new year we render,
For Thou hast been from misery
And evil our defender;
Through all the year that hath now fled
Hast given us our daily bread,
And peace within our borders.

2 Lord Jesus Christ, our thanks to Thee
In this new year we render,
For Thou still rulest zealously
Thy fold, with mercies tender;
Thou hast redeemed us with Thy blood,
Thou art our only Trust and Good:
In life and death our Savior.

3 Lord Holy Ghost, our thanks to Thee
In this new year we render,
For by Thy grace it is that we
Perceive Thy Word's pure splendor;
Thou hast infused, Lord, from above
Into our hearts true faith and love,
And other Christian virtues.

4 Our faithful God, we cry to Thee:
Still bless us with Thy favor;
Blot out all our iniquity
And hide our sins forever;
Grant us a happy, good New Year,
And when the hours of death draw near,
A blest departure. Amen.

50

L. M.—No. 1.

GREAT God! we sing that mighty hand
 By which supported still we stand;
 The op'ning year Thy mercy shows—
 Let mercy crown it till it close.

- 2 By day, at night, at home, abroad,
 Still we are guarded by our God;
 By His incessant bounty fed,
 By His unerring counsel led.
- 3 With grateful hearts the past we own;
 The future, all to us unknown,
 We to Thy guardian care commit,
 And, peaceful, leave before Thy feet.
- 4 In scenes exalted or depressed,
 Be Thou our joy, and Thou our rest;
 Thy goodness all our hopes shall raise,
 Adored through all our changing days.
- 5 When death shall interrupt our songs,
 And seal in silence mortal tongues,
 Our helper, God, in whom we trust,
 In better words our soul shall boast.
-

EPIPHANY.

51

No. 34.

ZION, awake and brighten!
 Lo, day begins to lighten,
 Thy Light draws nigh to thee;
 The brightness of His glory,
 The morn of Prophets' story,
 Now shines around and over thee.

- 2 Though earth is yet beclouded,
And Gentile nations shrouded
In darkness dense and drear,
The Lord, thy Life, hath blessed thee,
With loving grace caressed thee,
And crowned thy brow with honors dear.
- 3 On this broad earth the nations,
Throughout all generations,
That see the light of day,
Shall learn thy brighter glory;
And men shall haste before thee,
To see thy Light and bless its ray.
- 4 Behold the surging masses !
Thy Light doth draw all classes,
The world turns unto thee,
Thy fame hath reached their hearing,
Their sons and daughters, nearing,
Haste at thy shrine to bend the knee.
- 5 Thy heart shall leap within thee
When thou shalt see th' assembly,
Th' abundance of the sea ;
Thine eyes shall feast on courses
Of myriad Gentile forces,
That come converted unto thee.
- 6 There are glad delegations
From Ephah and far nations,
And clouds from Midian ;
With gold shall Saba cheer thee,
And incense ; all that near thee
Shall sing thy praise, O chosen one !

52

No. 22.

JESUS! great and wondrous Star,
Both from Jacob's line and heaven,
Festive gifts from near and far
On this day to Thee are given:
Oh! accept most graciously
What I humbly offer Thee.

2 Saba bringeth gold to Thee;
Lord, I give what Thou hast given:
Gold of faith receive from me—
Precious gold that counts in heaven!
Prove it, purge it free from dross
In the furnace of the cross.

3 Take the frankincense of prayer;
May it prove a sweet oblation!
Heart and lips shall everywhere
Strive to meet Thy approbation;
Hear and heed my prayer, and then
Seal it with Thy "Yea: Amen!"

4 Take contrition, bitter myrrh;
O how sorely my sins grieve me!
Pardon, healing, peace restore;
Thou art true, and wilt relieve me.
Lord, I praise Thee! and believe
Thou my offering dost receive.

53

L. M.—No. 1.

WHY, Herod, unrelenting foe!
Doth Christ the Lord's birth move thee so?
He doth no earthly kingdom crave,
Who unto us heaven's kingdom gave.

- 2 The star before the wise men goes,
 This light to them the true Light shows;
 They, by the three gifts which they bring,
 Declare this Child: God, Man, and King.
- 3 He was baptized in Jordan's flood,
 The holy, heavenly Lamb of God,
 And He, who did no sin, thereby
 Cleansed us from all iniquity.
- 4 And now a miracle is done;
 Six water pots are there of stone,
 Christ speaks the Word with power divine,
 The water changes into wine.
- 5 All honor, praise to Thee be paid,
 O Christ, born of the virgin maid,
 With Father and with Holy Ghost,
 Till time in endless time be lost!

54

No. 13.

O JESUS, King of glory!
 Both David's God and son,
 Thy realm endures forever,
 In heaven is fixed Thy throne:
 Help, that in earth's dominions
 Throughout, from pole to pole,
 Thy realm may spread salvation
 To each benighted soul.

- 2 The Eastern sages, bringing
 Their tribute-gifts to Thee,
 Bear witness to Thy kingdom,
 And humbly bow the knee.
 The Eastern star points to Thee,
 As doth the inspired Word,

Hence joyously we hail Thee :
Our blest Redeemer, Lord !

- 3 Thou art a mighty Monarch,
As by the Word we're told,
Yet carest Thou but little
For earthly goods or gold ;
On no proud steed Thou ridest,
Thou wear'st no jewelled crown,
Nor dwell'st in lordly castle,
But bearest scoff and frown.
- 4 Yet art Thou decked with beauty,
With rays of glorious light ;
Thou ever teem'st with goodness,
And all Thy ways are right.
Vouchsafe to shield Thy people
With Thy almighty arm,
That they may dwell in safety
From those who mean but harm.
- 5 Ah, look on me with pity !
Though I am weak and poor,
Admit me to Thy kingdom,
To dwell there, blest and sure.
Vouchsafe to keep and guide me
Safe from all evil foes,
From sin, and death, and Satan ;
Free me from all my woes.
- 6 And bid Thy Word within me
Shine as the fairest star ;
Keep sin and all false doctrine
From all Thy people far ;
Help us confess Thee truly,
And with Thy Christendom,

Here own Thee King and Savior
And in the world to come.

PRESENTATION.

55

No. 13.

LIGHT of the Gentile nations,
Thy people's joy and love,
Drawn by Thy Spirit hither,
We gladly come to prove
Thy presence in Thy temple,
And wait with earnest mind,
As Simeon once had waited
His Savior God to find.

2 Yes, Lord, Thy servants meet Thee,
E'en now, in ev'ry place,
Where Thy true Word has promised,
That they should see Thy face.
Thou yet wilt gently grant us,
Who gather round Thee here,
In faith's strong arms to bear Thee,
As once that aged seer.

3 Be Thou our joy, our brightness,
That shines 'mid pain and loss,
Our sun in times of terror,
The glory round our cross;
A glow in sinking spirits,
A sunbeam in distress,
Physician, friend in sickness,
In death our happiness.

- 4 Let us, O Lord, be faithful
 With Simeon to the end,
 That so his dying song may
 From all our hearts ascend:
 "O Lord, now let Thy servant
 Depart in peace, I pray,
 Since I have seen my Savior,
 And have beheld His day."
- 5 My Savior, I behold Thee
 Now with the eye of faith;
 No foe of Thee can rob me,
 Though bitter words he saith;
 Within Thy heart abiding,
 As Thou dost dwell in me,
 No pain, no death has terrors
 To part my soul from Thee!

56

No. 9.

- AS with gladness men of old
 Did the guiding star behold;
 As with joy they hailed its light,
 Leading onward, beaming bright:
 So, most gracious God, may we
 Evermore be led by Thee.
- 2 As with joyful steps they sped
 To that lonely manger-bed,
 There to bend the knee before
 Him whom heav'n and earth adore;
 So may we, with willing feet,
 Ever seek Thy mercy-seat.
- 3 As they offered gifts most rare
 At that manger rude and bare!

So may we, with holy joy,
 Pure and free from sin's alloy,
 All our costliest treasures bring,
 Christ! to Thee, our heav'nly King.

- 4 Holy Jesus! every day
 Keep us in the narrow way;
 And, when earthly things are past,
 Bring our ransomed souls at last
 Where they need no star to guide,
 Where no clouds Thy glory hide.

57

No. 29.

IN His temple now behold Him,
 See the long-expected Lord;
 Ancient prophets had foretold Him,
 God has now fulfilled His Word;
 Now to praise Him, His redeemed
 Shall break forth with one accord.

- 2 In the arms of her who bore Him,
 Virgin pure, behold Him lie,
 While His aged saints adore Him,
 Ere in perfect faith they die;
 Hallelujah! Hallelujah!
 Lo! th' Incarnate God most high.

- 3 Jesus, by Thy presentation,
 Thou who cam'st in lowly mien,
 Make us see our great salvation.
 Make our hearts all pure within;
 O present us in Thy glory
 To Thy Father, pure and clean.

58

No. 35.

A STAR is moving through the sky,
Halleluia.

Before the wise men, wondrously.
Halleluia. Halleluia.

2 They know by this that heaven's great King,
Halleluia.

Good news to them on earth doth bring.
Halleluia. Halleluia.

3 Thus come they unto Bethlehem,
Halleluia.

Thy lamp, O Lord, is lighting them.
Halleluia. Halleluia.

4 Gold, incense, myrrh, to Him they bear,
Halleluia.

And psalms, and hymns, and songs prepare.
Halleluia. Halleluia.

5 Thus should we also, all our days,
Halleluia.

To Jesus offer holy praise.
Halleluia. Halleluia.

6 Praise to the Father, and The Son,
Halleluia.

And Holy Ghost upon one throne.
Halleluia. Halleluia.

7 Praise to the Holy Trinity,
Halleluia.

From now to all eternity.
Halleluia. Halleluia.

ANGELS! from the realms of glory,
Wing your flight o'er all the earth;
Ye, who sang creation's story,
Now proclaim Messiah's birth:
Come and worship—
Worship Christ, the new-born King.

2 **Shepherds!** in the fields abiding,
Watching o'er your flocks by night;
God with man is now residing,
Yonder shines the heav'nly light:
Come and worship—
Worship Christ, the new-born King.

3 **Sages!** leave your contemplations;
Brighter visions beam afar:
Seek the great Desire of nations,
Ye have seen His natal star:
Come and worship—
Worship Christ, the new-born King.

4 **Saints!** before the altar bending,
Watching long in hope and fear,
Suddenly the Lord, descending,
In His temple shall appear:
Come and worship—
Worship Christ, the new-born King.

PASSION.

60

S. M.—No. 3.

YE saints, proclaim abroad
 The honors of your King;
 To Jesus, your incarnate God,
 Your songs of praises sing.

- 2 Not angels round the throne
 Of majesty above,
 Are half so much obliged as we
 To our Immanuel's love.
- 3 They never sank so low,
 They are not raised so high;
 They never knew such depths of woe,
 Such heights of majesty.
- 4 The Savior did not join
 Their nature to His own;
 For them He shed no blood divine,
 Nor breathed a single groan.
- 5 May we with angels vie
 The Savior to adore;
 Our debts are greater far than theirs,
 O be our praises more!

61

C. M.—No. 2.

THREE we adore, Eternal Word!
 The Father's equal Son;
 By heaven's obedient hosts adored
 Ere time its course begun.

- 2 The first creation has displayed
 Thine energy divine;

For not a single thing was made
By other hands than Thine.

3 But ransomed sinners with delight,
Sublimar facts survey,—
The all-creating Word unites
Himself to dust and clay.

4 Creation's Author now assumes
A creature's humble form;
A man of grief and woe becomes;
Is trod on like a worm.

5 The Lord of glory bears the shame
To vile transgressors due;
Justice the Prince of life condemns
To die in anguish too.

6 God over all, for ever blessed,
The righteous curse endures;
And thus, to souls with sin distressed,
Eternal bliss insures.

7 What wonders in Thy person meet,
My Savior, all divine!
I fall with rapture at Thy feet,
And would be wholly Thine.

62

No. 20.

BEHOLD *the man!* How heavy lay
On Him the sinner's burden!
What grievous price had He to pay
That we might hope for pardon!
Such sorrows, since the world began,
Before were never seen by man,
Nor ever after witnessed.

2 *Behold the man! it was for thee*
 His shame and griefs were suffered;
 Now hear Him say—Behold, in me,
 The victim for thee offered!
 The guilt was *thine*,—its fearful load
 I bore, atoning with my blood;
 I died, from death to save thee!

3 Blest Jesus, God's beloved Son!
 Who all my sins removest,—
 Exalted to Thy Father's throne,
 Show that my soul Thou lovest.
 And let Thy griefs and death, O Lord,
 New life and peace to me afford,—
 Thus glorify Thy mercy.

4 And when the world, when flesh and blood,
 To paths of sin allure me;
 'Gainst wand'ring from the heav'nly road,
 Forever to secure me,
 In mercy cry to me—"Behold
 The Man who suffered ills untold
 For thee!—Wilt thou forsake me?"

63

L. M.—No. 1.

ENSLAVED by sin, and bound in chains,
 Beneath its dreadful tyrant sway,
 And doomed to everlasting pains,
 We wretched guilty captives lay.

2 Nor gold nor gems could buy our peace;
 Nor the whole world's collected store
 Suffice to purchase our release;
 A thousand worlds were all too poor.

- 3 Jesus, the Lord, the mighty God,
 An all-sufficient ransom paid :
 O matchless price! His precious blood
 For vile, rebellious traitors shed.
- 4 Jesus the sacrifice became
 To rescue guilty souls from hell ;
 The spotless, bleeding, dying Lamb,
 Beneath avenging justice fell.
- 5 Amazing goodness! love divine!
 O may our grateful hearts adore
 The matchless grace; nor yield to sin,
 Nor wear its cruel fetters more!

- A** LAS! and did my Savior bleed,
 And did my Sov'reign die?
 Would He devote that sacred head
 For such a worm as I?
- 2 Was it for crimes that I have done
 He groaned upon the tree?
 Amazing pity! grace unknown!
 And love beyond degree!
- 3 Well might the sun in darkness hide,
 And shut his glories in,
 When God the mighty Maker died
 For man the creature's sin!
- 4 Thus might I hide my blushing face,
 While His dear cross appears;
 Dissolve my heart in thankfulness,
 And melt my eyes to tears.

5 But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

65

C. M.—No. 2.

COME, let us join our cheerful songs
With angels round the throne;
Ten thousand thousand are their tongues,
But all their joys are one.

2 "Worthy the Lamb that died," they cry,
"To be exalted thus;"
"Worthy the Lamb," our lips reply,
For He was slain for us.

3 Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give,
Be, Lord, for ever Thine.

4 Let all that dwell above the sky,
And air, and earth, and seas,
Conspire to lift Thy glories high,
And speak Thine endless praise!

66

C. M.—No. 2.

TO our Redeemer's glorious name
Awake the sacred song!
O may His love, immortal flame!
Tune ev'ry heart and tongue.

2 His love what mortal thought can reach!
What mortal tongue display!
Imagination's utmost stretch
In wonder dies away.

- 3 He left His radiant throne on high,
 Left the bright realms of bliss,
 And came to earth to bleed and die!
 Was ever love like this?
- 4 Dear Lord, while we adoring pay
 Our humble thanks to Thee,
 May ev'ry heart with rapture say,
 "The Savior died for me."
- 5 O may the sweet, the blissful theme
 Fill ev'ry heart and tongue:
 Till strangers love Thy charming name,
 And join the sacred song.

67

No. 36.

- A** LAMB bears all the guilt away
 The world thus to deliver,
 All sins of sinners patiently
 It bears and murmurs never.
 It goes, and weak and sick is made,
 An offering on the altar laid,
 All pleasure it forsaketh,
 Submits to shame, and scorn, and wrath,
 To anguish, wounds, stripes, cross, and death,
 This cup with gladness taketh.
- 2 This spotless Lamb, our soul's great Friend,
 And everlasting Savior,
 God chooseth sin's dread reign to end
 And bring us to His favor.
 Go forth, my Son! redeem to Thee
 The children who're exposed by me
 To punishment and anger.
 The punishment is great, and dread

The wrath, but Thou Thy blood shalt shed,
And free them from this danger.

3 Shrine of my heart! now opened be,
To thee shall now be given

Fair treasures that far greater be
Than earth, and sea, and heaven.

Away, gold of Arabia,
Myrrh, calamus, and cassia!

Far better I discover.

My priceless treasure is, O Thou

My Jesus! what so freely now

From Thy wounds floweth over!

4 And when at last heav'n's gate I see,

And taste the kingdom's pleasure,

This blood shall then my purple be,

I'll clothe me in this treasure;

It shall be then my glorious crown,

In which I'll stand before the throne

Of God, with none to blame me:

And as a bride in fair array,

I'll stand beside my Lord that day,

Who woo'd, and then will claim me.

68

No. 37.

LAMB of God, O Jesus!

Thou who bear'st all the world's sin,

Have mercy on us!

2 Lamb of God, O Jesus!

Thou who bear'st all the world's sin,

Have mercy on us!

3 Lamb of God, O Jesus!

Thou who bear'st all the world's sin,

Hear us! Grant us Thy peace! Amen.

69

No. 38.

OVER Kedron Jesus treadeth
To His passion for us all;
Every human eye be weeping,
Tears of bitter grief let fall!
Round His spirit flock the foes,
Place their shafts and bend their bows,
Aiming at the Savior solely,
While the world forsakes Him wholly.

2 David once, with heart afflicted,
Crossed the Kedron's narrow strand,
Clouds of gloom and grief about him
When an exile from his land.
But, oh Jesus! blacker now
Bends the cloud above Thy brow,
Hasting to death's dreary portals
For the shame and sin of mortals.

3 See how, anguish-struck, He falleth
Prostrate, and with struggling breath,
Three times on His God He calleth,
Praying that the bitter death
And the cup of doom may go,
Still He cries, in all His woe:
Not My will, but Thine, O Father—
And the angels round Him gather.

4 See how, in that hour of darkness,
Battling with the evil power,
Agonies untold assail Him,
On His soul the arrows shower;
All the garden flowers are wet
With the drops of bloody sweat,

From His anguished frame distilling—
World's redemption thus fulfilling!

- 5 But, O flowers, so sadly watered
By this pure and precious dew,
In some blessed hour your blossoms
'Neath the olive-shadows grew!
Eden's Garden did not bear
Aught that can with you compare,
For the blood thus sprinkled o'er ye
Makes my soul the heir of glory.
- 6 When as flowers themselves I wither,
When I droop and fade like grass,
When the life-streams through my pulses
Dull and ever duller pass,
When at last they cease to roll,
Then, to cheer my sinking soul,
Grace of Jesus, be Thou given—
Source of Triumph! Pledge of heaven!

70

No. 39.

CHRIST, the Life of all the living,
Christ, the Death of death our foe,
Who Thyself for us once giving
To the darkest depths of woe,
Patiently didst yield Thy breath
But to save my soul from death;
Thousand, thousand thanks shall be,
Blessed Jesus, brought to Thee.

- 2 Thou, ah Thou hast taken on Thee
Bitter strokes; a cruel rod!

Pain and scorn were heaped upon Thee,
O Thou sinless Son of God ;
Only thus for me to win
Rescue from the bonds of sin ;
Thousand, thousand thanks shall be,
Blessed Jesus, brought to Thee.

- 3 Thou didst bear the smiting only
That it might not fall on me ;
Stoodest falsely charged and lonely,
That I might be safe and free ;
Comfortless, that I might know
Comfort from Thy boundless woe.
Thousand, thousand thanks shall be,
Blessed Jesus, brought to Thee.
- 4 That Thou wast so meek and stainless
Doth atone for my proud mood ;
And Thy death makes dying painless,
All Thy ills have wrought our good ;
Yea, the shame Thou didst endure
Is my honor and my cure ;
Thousand, thousand thanks shall be,
Blessed Jesus, brought to Thee.
- 5 There for all that wrought our pardon,
For Thy sorrows deep and sore,
For Thine anguish in the garden,
I will thank Thee evermore ;
Thank Thee with my latest breath
For Thy sad and cruel death,
For that last most bitter cry,
And shall praise Thee, Lord, on high.

71

No. 13.

0 BLEEDING Head, and wounded,
 And full of pain and scorn,
 In mockery surrounded
 With cruel crown of thorn!
 O Head, before adorned
 With grace and majesty,
 Insulted now and scorned,
 All hail I bid to Thee!

2 They spit upon and jeer Thee
 Thou noble countenance!
 Though mighty worlds shall fear Thee
 And flee before Thy glance.
 How hath Thy color faded,
 The light too of Thine eye!
 Say who so pale hath made it?
 None shone so brilliantly!

3 Now from Thy cheeks has vanished
 Their color once so fair;
 From Thy red lips is banished
 The splendor that was there.
 Death's might hath all things taken,
 Hath robbed Thee ruthlessly;
 Thy frame, of strength forsaken,
 Doth hence in weakness lie.

4 O Lord! it was my burden
 That brought this woe on Thee,
 I earned it—for my pardon
 It has been borne by Thee.
 A child of wrath, look on me,
 Turn not away Thy face;

- O Savior! deign to own me,
And smile on me in grace.
- 5 My Guardian, now confess me,
My Shepherd, me receive!
Thou evermore dost bless me,
All good things dost Thou give,
Thy lips have often given
Me milk and sweetest food,
And many a taste of heaven
Thy Spirit hath bestow'd.
- 6 O do not, Lord, deride me,
I will not hence depart,
Here will I stand beside Thee,
When breaks Thine anguished heart;
When on Thy breast is sinking
In death's last fatal grasp
Thy head, e'en then unshrinking
Thee in my arms I'll clasp.
- 7 Naught ever so much blesses,
So much rejoices me,
As when in Thy distresses
I take a part with Thee.
My Life, ah! were it ever
Vouchsafed me at Thy cross
My spirit to deliver,
How blessèd were my loss!
- 8 Thanks from my heart I offer
Thee, Jesus, dearest Friend,
For all that Thou didst suffer;
My good didst Thou intend.
Ah! grant that I may ever
To Thy truth faithful be,

And in the last death-shiver
May I be found in Thee.

- 9 When hence I must betake me
And death at last must meet,
Lord, do not then forsake me,
Thy child with welcome greet;
When terror has bereft me
Of heart and hope, again,
Lord! from my woe uplift me,
In virtue of Thy pain.

- 10 Be Thou my consolation
And shield, when I must die,
Let me behold Thy passion,
When my last hour draws nigh;
My dim eyes then shall see Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee;
Who dieth thus, dies well!

72

No. 11.

“STRICKEN, smitten, and afflicted,”
See Him dying on the tree!

’Tis the Christ by man rejected;
Yes, my soul, ’tis He! ’tis He!

’Tis the long expected Prophet,
David’s son, yet David’s Lord;

Proofs I see sufficient of it:

’Tis the true and faithful Word.

- 2 Tell me, ye who hear Him groaning,
Was there ever grief like His?
Friends through fear His cause disowning,
Foes insulting His distress:

Many hands were raised to wound Him,
 None would interpose to save ;
 But the deepest stroke that pierced Him
 Was the stroke that justice gave.

3 Ye who think of sin but lightly,
 Nor suppose the evil great,
 Here may view its nature rightly,
 Here its guilt may estimate.
 Mark the sacrifice appointed !
 See *who* bears the awful load ;
 'T is the WORD, the LORD'S ANOINTED,
 Son of man and Son of God.

4 Here we have a firm foundation ;
 Here's the refuge of the lost ;
 Christ's the rock of our salvation :
 His the name of which we boast :
 Lamb of God for sinners wounded !
 Sacrifice to cancel guilt !
 None shall ever be confounded
 Who on Him their hope have built.

73

L. M.—No. 1.

“ 'T IS finished ! ” so the Savior cried ;
 And meekly bowed His head and died ;
 'T is finished—yes, the race is run,
 The battle fought, the vict'ry won.

2 'T is finished ! all that heaven decreed,
 And all the ancient prophets said,
 Is now fulfilled, as was designed,
 In Thee, the Savior of mankind.

3 'T is finished !—Aaron now no more
 Must stain His robes with purple gore ;

The sacred veil is rent in twain,
And Jewish rites no more remain.

4 'Tis finished!—man is reconciled
To God, and powers of darkness spoiled:
Peace, love, and happiness again
Return and dwell with sinful men.

5 'Tis finished!—Let the joyful sound
Be heard through all the nations round;
'Tis finished!—Let the echo fly,
Through heaven and hell, through earth and sky.

74

No. 40.

WHEN on the cross the Savior hung,
And that sore load that on Him weighed
With bitter pangs His nature wrung,
Seven words amid His pain He said:
O let them well to heart be laid!

2 "Father, forgive these men," He spake,
"For lo! they know not what they do;
Nor of my suff'rings vengeance take!"
And when we sin in weakness, too,
For us, dear Lord, this prayer renew!

3 He thought upon the thief, and said,
"Thou shalt behold my Paradise
With me, ere yet this day be fled."
Lord, see us too with pitying eyes,
And raise us from our miseries!

4 His mother stood beside Him there;
"Behold thy son! And let her find
A son, O John, in thy true care."

Lord, care for those we leave behind,
Nor let the world prove all unkind!

5 Once more He saith:—"I thirst, I thirst!"
O Prince of Life! that we might be
Rescued from death, Thou dar'st the worst.
So dost Thou long to set us free;
Not fruitless be that thirst in Thee!

6 Again, "My God, My God," He cried,
"Ah, why dost Thou forsake me thus?"
Thou art forsaken at this tide,
To win acceptance, Lord, for us;
O comfort deep and marvellous!

7 He saith—"Lo! it is finished now!"
Savior, Thy perfect work is done!
O make us faithful, Lord, as Thou,
No trial and no cross to shun,
Till all Thou lay'st on us be done.

8 And last,—“My Father, to Thine hands
My parting soul I now commend.”
Lord, when my spirit trembling stands
Upon life's verge, this cry I send
To Thee, and with Thy words I end.

9 Whoso shall ponder oft these words
When long-past sins his soul alarm,
Shall find the hope Thy cross accords,
And in Thy grace a healing balm
That brings the wounded conscience calm.

10 Lord Jesus Christ, who diedst for us,
This one thing grant us evermore;
To ponder o'er Thy passion thus,

Till truer, deeper than before,
We learn to love Thee and adore!

75

No. 41.

LAMB of God, without blemish !
On Calv'ry slain and suspended ;
Alway patient and lowly,
Howe'er vile scoffers offended ;
All sin hast Thou borne for us,
Else would despair reign o'er us :
Have mercy on us, O Jesus !

2 Lamb of God, without blemish !
On Calv'ry slain and suspended ; &c.
Have mercy on us, O Jesus !

3 Lamb of God, without blemish !
On Calv'ry slain and suspended ; &c.
Give to us Thy peace, O Jesus !

76

L. M.—No. 1.

LORD Jesus, who our souls to save,
Didst rest and slumber in the grave,
Now grant us all in Thee to rest,
And here to live as seems Thee best.

2 Give us the strength, the dauntless faith,
That Thou hast purchased with Thy death,
And lead us to that glorious place
Where we shall see the Father's face.

3 O Lamb of God, who once wast slain,
We thank Thee for that bitter pain !
Let us partake Thy death, that we
May enter into life with Thee !

77

L. M.—No. 1.

LORD Jesus Christ! Thy precious blood
 Is to my soul the highest good:
 Of all my sins a perfect cure,
 It quickens me and makes me pure.

- 2 Thy blood, my spotless glorious dress,
 Thy innocence, my righteousness:
 Before my God I pardoned stand,
 And enter, crowned, the heav'nly land.
- 3 Lord Jesus Christ, Thou Son of God!
 My Throne of Grace, my Staff and Rod!
 Thy precious blood, Thy quick'ning power
 My spirit strengthen every hour.
- 4 Let me not draw my dying breath
 In fear of Satan, hell, and death;
 O Christ! let this my comfort be:
 Thy blood from sin hath made me free!

78

No. 42.

O DARKEST Woe! ¶ Ye tears forth flow!
 Has earth so sad a wonder,
 That the Father's only Son,
 Now lies buried yonder!

- 2 O sorrow dread! ¶ Our God is dead,
 But by His expiation
 Of our guilt upon the cross
 Gained for us salvation.
- 3 O son of man! ¶ It was the ban
 Of death on thee that brought Him
 Down to suffer for thy sins,
 And such woe hath wrought Him.

- 4 Behold thy Lord, || The Lamb of God,
 Blood-sprinkled lies before thee,
 Pouring out His life that He
 May to life restore thee.
- 5 O Ground of faith || Laid low in death!
 Sweet lips now silent sleeping!
 Surely all that live must mourn
 Here with bitter weeping.
- 6 Yea, blest is he || Whose heart shall be
 Fix'd here, and apprehendeth
 Why the Lord of glory thus
 To the grave descendeth.
- 7 O Jesus blest ! || My help and rest !
 With tears I now entreat Thee,
 Make me love Thee to the last,
 Till in heaven I greet Thee.

EASTER.

79

No. 22.

- H**ALLELUJAH ! Lo, He wakes !
 Lives ! o'er death and hell victorious ;
 Earth in awe with trembling quakes,
 As the hero rises glorious ;
 He who died on Golgotha,
 Jesus lives, Hallelujah !
- 2 Hallelujah ! see the tomb,
 Ye, who o'er His death are pining :
 Dry your tears, to joy give room,
 While the radiant sun is shining.

Hear the angel's Gloria !
Jesus lives, Hallelujah !

3 Hallelujah ! why seek ye
Yet among the dead the living ?
Christ is ris'n in majesty !
Hence away with gloomy grieving,
Join with her of Magdala :
Jesus lives, Hallelujah !

4 Hallelujah ! then I cry ;
Christ too will from death restore me,
Take me to His throne on high,
Whither He has gone before me.
Faith exults : Victoria !
Jesus lives ! Hallelujah !

80

No. 20.

O DEATH ! where is thy cruel sting ?
O grave ! where is thy power ?
What harm to us can Satan bring
Though threatening to devour ?
Thanks be to God ! of glorious might,
Who conquered for us in this fight
Through Jesus Christ our Captain.

2 How fiercely the arch-serpent raged,
When Christ his might contested ?
Yet Christ, though all hell's hosts engaged,
Their prowess from them wrested.
And though the serpent pricked his heel,
Yet was he made its weight to feel ;
His head is bruised forever.

3 And now Christ comes to life again,
And breaks death's chain asunder ;

He binds the foe, takes hell amain,
And wrests from him his plunder.
No power can stay the Victor's march,
He enters the triumphal arch :—
All must succumb before Him.

4 A death to death, to hell a pest,
Christ is become by dying ;
Still Satan rages without rest
With murd'rous will and lying.
And since he cannot come with might,
He turns accuser, day and night ;
But judged, he stands rejected.

5 The Lord's right hand, His holy arm,
The victory retaineth ;
No might of foes can Him disarm,
The glory His remaineth.
Now sin and Satan, death and hell,
Are ousted from their citadel ;
Their wrath is fierce, yet pow'rless.

6 The Christ of God, God's Son, was dead ;
But lo, He ever liveth !
As He arose, our living Head,
So life to us He giveth.
Now, who believes on Jesus' Word
From death and grave shall be restored,
And live, e'en though he dieth.

7 He who with Christ arises here
By faith and daily sorrow,
The second death need never fear :
Heaven's his eternal morrow.

Death's swallowed up in victory,
And life and immortality
Are brought to light by Jesus.

8 Forgiveness, peace, joy, righteousness,
On earth and there in heaven—
These are the Easter-spoils that bless
The hearts to Jesus given.
So we, His heirs, wait patiently
Until our bodies fashioned be
Like His own glorious body.

9 The ancient dragon, with his brood,
Is hurled to degradation ;
They lay a mock, with scorn subdued,
When Christ rose with salvation.
The gain of our triumphant Head
Is ours, His members ; hence we dread
No more the serpent's power.

10 O Death ! where is thy cruel sting ?
O grave ! where is thy power ?
What harm to us can Satan bring,
Though threatening to devour ?
Thanks be to God ! of glorious might,
Who conquered for us in this fight
Through Jesus Christ our Captain.

81

7s.—No. 4.

ANGEL, roll the rock away ;
Death, yield up thy mighty prey :
See, He rises from the tomb,
Glowing in immortal bloom.

2 'Tis the Savior ! angels, raise
Fame's eternal trump of praise ;

Let the world's remotest bound
Hear the joy-inspiring sound.

- 3 Heav'n displays its portals wide;
Glorious Hero! through them ride:
King of glory! mount Thy throne,
Thy great Father's, and Thine own.
- 4 Host of heav'n, seraphic fires!
Raptured, sweep your sounding lyres;
Sons of men! in humbler strain
Sing your mighty Savior's reign.
- 5 Ev'ry note with wonder swell;
Sin o'erthrown, and captive hell!
Where is now, O Death! thy sting?
Where thy terrors, vanquished king?

82

No. 25.

ERE yet the dawn hath filled the skies
Behold my Savior Christ arise,
He chaseth from us sin and night,
And brings us joy and life and light.
Hallelujah!

- 2 O stronger Thou than death and hell,
Where is the foe Thou canst not quell?
What heavy stone Thou canst not roll
From off the prisoned, suff'ring soul!
Hallelujah!

- 3 If Jesus lives, can I be sad?
I know He loves me, and am glad:
Though all the world were dead to me,
Enough, O Christ, if I have Thee!
Hallelujah!

4 He feeds me, comforts, and defends,
 And when I die His angel sends
 To bear me whither He is gone,
 For of His own He loseth none.
 Hallelujah!

5 No more to fear or grief I bow,
 God and the angels love me now;
 The joys prepared for me to-day
 Drive fear and mourning far away.
 Hallelujah!

6 Strong Champion! For this comfort, see!
 The whole world bringeth thanks to Thee!
 And once we too shall raise above
 More sweet and loud the song we love:
 Hallelujah!

CHRIST the Lord is ris'n to-day,
 Christians, haste your vows to pay;
 Offer ye your praises meet,
 At the Paschal Victim's feet.
 For the sheep the Lamb hath bled,
 Sinless in the sinner's stead;
 Christ is ris'n to-day, we cry:
 Now He lives no more to die.

2 Christ, the Victim undefiled,
 Man to God hath reconciled,
 Whilst in strange and awful strife,
 Met together death and Life.
 Christians, on this happy day,
 Haste with joy your vows to pay;

Christ is ris'n to-day, we cry :
Now He lives no more to die.

- 3 Christ, who once for sinners bled,
Now the first-born from the dead,
Throned in endless might and power,
Lives and reigns forevermore.
Hail! eternal Hope on high!
Hail! Thou King of Victory!
Hail! Thou Prince of Life adored!
Help and save us, gracious Lord!

84

No. 43.

I N Death's strong grasp the Savior lay,
For our offenses given :
But now the Lord is ris'n to-day,
And brings us life from heaven :
Wherefore let us all rejoice
And praise our God with cheerful voice,
And sing loud Hallelujahs. Hallelujah!

- 2 No son of man could conquer death,
Such mischief sin had wrought us ;
For innocence dwelt not on earth,
And therefore death had brought us
Into thralldom from of old,
And ever grew more strong and bold,
His shadow lay athwart us. Hallelujah!

- 3 But Jesus, God's eternal Son,
Is come for our salvation,
The cause of death He has undone,
And stopped its devastation ;

Ruined all his right and claim,
And left him nothing but the name,—
His sting is lost forever. Hallelujah!

4 It was a strange and dreadful strife,
When Life and death contended:
The victory remained with Life,
The reign of death was ended:
Holy Scripture plainly saith,
That death is swallowed up by death,
Made henceforth a derision. Hallelujah!

5 Here the true Paschal Lamb we see,
Whom God so freely gave us;
He died on the accursed tree,
So strong His love! to save us:
See! His blood doth mark our door,
Faith points to it, death passes o'er,
The Murd'rer cannot harm us. Hallelujah!

6 So let us keep the festival,
Whereto the Lord invites us;
Christ is Himself the Joy of all,
The Sun which warms and lights us:
By His grace He doth impart
Eternal sunshine to the heart;
The night of sin is ended. Hallelujah!

7 Then let us feast this Easter-day
On the true Bread of heaven;
The Word of grace hath purged away
The old and wicked leaven:
Christ alone our souls will feed,
He is our meat and drink indeed;
Faith lives upon no other. Hallelujah!

85

No. 44.

JESUS Christ to-day is risen,
 And o'er death triumphant reigns;
 He has burst the grave's strong prison,
 Leading sin herself in chains.
 Kyrie eleison.

2 For our sin the sinless Savior
 Bare the heavy wrath of God;
 Reconciling us, that favor
 Might be shown us through His blood.
 Kyrie eleison.

3 In His hands He hath forever
 Grace and life, and sin and death;
 Christ His people can deliver,
 All who come to Him in faith.
 Kyrie eleison.

86

7s.—No. 4.

“CHRIST, the Lord, has risen to-day,”
 Sons of men and angels say;
 Raise your joys and triumphs high:
 Sing, ye heavens, and earth reply.

2 Love's redeeming work is done;
 Fought the fight, the battle won:
 Lo! our Sun's eclipse is o'er,
 Lo! He rests in blood no more.

3 Vain the stone, the watch, the seal;
 Christ has burst the gates of hell.
 Death in vain forbids Him rise;
 Christ has opened Paradise;

- 4 Lives again our glorious King:
 Where, O death, is now thy sting?
 Dying once, He all doth save:
 Where thy victory, O grave?

87

No. 11.

- SAY, my soul, what preparation
 Makest thou for this high day,
 When the God of thy salvation
 Opened through the tomb a way?
 Dwellest thou with pure affection
 On this proof of power and love?
 Doth thy Savior's resurrection
 Raise thy thoughts to things above?
- 2 Hast thou, borne on faith's strong pinion,
 Risen with the risen Lord?
 And released from sin's dominion,
 Into purer regions soared?
 Or art thou, in spite of warning,
 Dead in trespasses and sin?
 Hath to thee the purple morning
 No true Easter ushered in?
- 3 Let no precious time be wasted,
 To new life arise at length:
 He who death for thee hath tasted,
 For new life will give thee strength;
 In Him rise, at once bestir thee,
 Still pass on and persevere,
 Let no weariness deter thee,
 He who woke thee still is near.
- 4 See! thy Lord Himself is risen,
 That thou mightest also rise,

And emerge from sin's dark prison
 To new life and open skies.
 Come to Him who can unbind thee,
 And reverse thy awful doom ;
 Come to Him, and leave behind thee
 Thy old life—an empty tomb !

88

C. M.—No. 2.

- WELCOME, Thou Victor in the strife,
 Now welcome from the cave !
 To-day we triumph in Thy life
 Around Thy empty grave.
- 2 The dwellings of the just ^{resound}
 With songs of victory ;
 For in their midst, Lord, Thou art found,
 And bringest peace with Thee.
- 3 Impart to us the spoils, we pray,
 Thou didst for us achieve ;
 We meet within Thy house to-day
 Our portion to receive.
- 4 We die with Thee : O let us live
 Henceforth to Thee aright ;
 The blessings Thou hast died to give,
 Be daily in our sight.
- 5 Fearless we lay us in the tomb,
 And sleep the night away,
 If Thou art there to break the gloom,
 And call us back to day.
- 6 Death hurts us not ; his power is gone,
 And pointless are his darts ;
 Now hath God's favor on us shone,
 And joy fills all our hearts.

89

S. M.—No. 3.

“THE Lord is ris’n indeed,”
 And are the tidings true?
 Yes, we beheld the Savior bleed,
 And saw Him living too.

2 “The Lord is ris’n indeed,”
 Then Justice asks no more;
 Mercy and Truth are now agreed,
 Who stood opposed before.

3 “The Lord is ris’n indeed,”
 Then is the work performed;
 The captive surely now is freed,
 And death, our foe, disarmed.

4 “The Lord is ris’n indeed,”
 Attending angels hear;
 Up to the courts of heav’n, with speed,
 The joyful tidings bear.

5 Then take your golden lyres,
 And strike each cheerful chord,
 Join all the bright celestial choirs
 To sing our risen Lord.

90

No. 11.

HAIL, Thou once despised Jesus!
 Hail, Thou everlasting King!
 Thou didst suffer to release us,
 Thou didst free salvation bring.
 Hail, Thou agonizing Savior!
 Bearer of our sin and shame;
 By Thy merits we find favor,
 Life is given through Thy name.

- 2 **Paschal Lamb!** by God appointed,
 All our sins on Thee were laid;
 By almighty love anointed,
 Thou hast full atonement made:
 All Thy people are forgiven
 Through the virtue of Thy blood;
 Opened is the gate of heaven,
 Peace is made 'tween man and God.
- 3 **Jesus, hail!** enthroned in glory,
 There for ever to abide;
 All the heav'nly hosts adore Thee,
 Seated at Thy Father's side;
 There for sinners Thou art pleading,
 There Thou dost our place prepare;
 Ever for us interceding
 Till in glory we appear.
- 4 **Glory, honor, power, and blessing**
 Thou art worthy to receive;
 Loudest praises, without ceasing,
 Meet it is for us to give.
 When we join th' angelic spirits,
 In their sweetest, noblest lays,
 We will sing our Savior's merits—
 Gladly chant Immanuel's praise.

91

No. 10.

CHRISt is risen from the dead!
 Darkness now no more shall reign;
 Thorns no more shall crown the head
 That was bowed with grief and pain:
 Christ the Lord, the Mighty King,
 From our sin has made us free,—

Where, O death, is now thy sting!
Where, O grave, thy victory?

2 Scoffers now no more shall say:
If thou be the Christ, come down
From the cross, and prove to-day
That to Thee belongs the crown!
For our risen Lord and King
From our sins hath made us free,—
Where, O death, is now thy sting!
Where, O grave, thy victory?

3 Faith now knows He is the Lord,
Gives assent to His decree,
Trusts the promise in His Word,
And is crowned with victory,
Shouting praises to the King,
Who from sin hath made us free,—
Where, O death, is now thy sting!
Where, O grave, thy victory?

92

L. M.—No. 1.

“ I KNOW that my Redeemer lives!”
What comfort this sweet sentence gives!
He lives, He lives, who once was dead,
He lives, my ever living Head.

2 He lives to bless me with His love,
He lives to plead for me above,
He lives my hungry soul to feed,
He lives to help in time of need.

3 He lives to grant me rich supply,
He lives to guide me with His eye,
He lives to comfort me when faint,
He lives to hear my soul's complaint.

4 He lives to silence all my fears,
 He lives to stop and wipe my tears,
 He lives to calm my troubled heart,
 He lives, all blessings to impart.

5 He lives, all glory to His name!
 He lives, my Jesus, still the same;
 O the sweet joy this sentence gives,
 I know that my Redeemer lives!

93

L. M.—No. 1.

WHERE wilt Thou go? since night draws near—
 Say whither now? Thou Pilgrim dear;
 Come, Jesus mine! Be Thou my Guest,
 And in my heart find welcome rest.

2 Let me entreat Thee, dearest Friend,
 For truly, I the best intend:
 Thou knowest that Thou ever art
 A welcome Guest unto my heart.

3 The day is now far spent and gone,
 It is toward ev'ning, night comes on;
 O. bide with me throughout this night,
 And be my Cheer, Thou Light of light.

4 Shine in my soul and light the way
 That leads to everlasting day,
 That I may never be misled,
 Though sin's dread night be round me spread.

5 And when I on my death-bed lie
 Help me, and let me gently die.
 O stay! I will not let Thee go!
 Thou wilt not leave me, Lord, I know.

ASCENSION.

94

L. M.—No. 1.

A HYMN of glory let us sing;
New hymns throughout the world shall ring;
By a new way none ever trod,
Christ mounteth to the throne of God.

2 May our affections thither tend,
And thither constantly ascend,
Where, seated on the Father's throne,
Thee, reigning in the heavens, we own!

3 Be Thou our present Joy, O Lord!
Who wilt be ever our Reward:
And as the countless ages flee,
May all our glory be in Thee!

95

L. M.—No. 1.

OUR Lord has risen from the dead;
Our Jesus has gone up on high;
The pow'rs of hell are captive led—
Dragged to the portals of the sky.

2 There His triumphal chariot waits,
And angels chant the solemn lay:
"Lift up your heads, ye heav'nly gates!
Ye everlasting doors, give way!"

3 Loose all your bars of massy light,
And wide unfold the radiant scene;
He claims those mansions as His right:
Receive the King of glory in.

4 "Who is the King of glory, who?"
The Lord who all His foes o'ercame,

The world, sin, death, and hell o'erthrew;
And Jesus is the Conqu'ror's name.

96

L. M.—No. 1.

WE thank Thee, Jesus! dearest Friend,
That Thou didst into heaven ascend;
O blessed Savior! bid us live,
And strength to soul and body give.

2 Now His disciples all rejoice,
And sing His praise with cheerful voice:
Come, let us grateful off'rings bring,
Our Brother is our God and King.

3 Ascended to His throne on high,
He yet to us is always nigh;
True God and man He ever reigns,
And infinite in power remains.

4 Above the heavens in glory raised,
By angel hosts forever praised,
All creatures His dominion own,
He holds an everlasting throne.

5 He rules and reigns at God's right hand,
And has all power at His command,
All things are subject to His rod—
The Son of man and Son of God.

6 The world, and sin, and Satan fell
He overthrew, with death and hell;
Dispute who will His mighty reign,
He still the Victor must remain.

7 The man who trusts in Him is blest,
And finds in Him eternal rest;

- This world's allurements we despise,
And fix on Christ alone our eyes.
- 8 He richest consolation gives,
Who once was dead but ever lives;
He captive led captivity,
From bitter death to set us free.
- 9 With deepest joy our voice we raise,
And sing our grateful song of praise;
Our Brother, our own flesh and bone,
Is God and King, our joy alone.
- 10 Through Him we heirs of heaven are made ;
O Brother, Christ ! extend Thine aid,
That we may ever trust in Thee,
And live by faith eternally.
- 11 Amen, amen, O Lord ! we cry ;
Do Thou, who art exalted high,
In Thy pure faith preserve our hearts,
And shield us from all Satan's darts.
- 12 Come, blessed Lord ! to judgment come,
And take us to our glorious home,
That all our woes on earth may cease,
And we may dwell in heavenly peace.
- 13 A glad Amen shall close our song,
Our souls for rest in glory long,
Where we with angel-hosts again
Shall sing in nobler strains Amen !

97

No. 39.

LORD, on earth I dwell sad-hearted,
Here I oft must mourn and sigh :
Wherefore hast Thou then departed,
Why didst Thou ascend on high ?

Take me, take me hence with Thee,
Or abide, Lord, still with me;
Let Thy love and gifts be left,
That I be not all bereft.

- 2 Leave Thy heart still inly near me,
Take mine hence where Thou art gone;
Open heav'n to me, and hear me,
When to Thee I cry alone;
When I cannot pray, O plead
With Thy Father in my stead;
Seated now at God's right hand,
Help us here, Thy faithful band.
- 3 Worldly joys I cast behind me,
Let me choose the better part,
And though mortal chains yet bind me,
Heav'nward tend my thoughts and heart;
That my time through faith may be
Ordered for eternity;
Till we rise, all perils o'er,
Whither Thou hast gone before.
- 4 Then return, the promise keeping
That was made to us of old;
Raise the members that are sleeping,
Gnaw'd of death, beneath the mould;
Judge the evil world that deems
Thy sure words but empty dreams;
And for all our sorrows past
Let us know Thy joy at last.

98

No. 24.

TH' atoning work is done,
 The Victim's blood is shed,
 And Jesus now is gone
 His people's cause to plead :
 He stands in heav'n their great High Priest,
 And bears their names upon His breast.

2 No temple made with hands
 His place of service is ;
 In heav'n itself He stands,
 A heavenly priesthood His :
 In Him the shadows of the Law
 Are all fulfilled, and now withdraw.

3 And though awhile He be
 Hid from the eyes of men,
 His people look to see
 Their great High Priest again :
 In brightest glory He will come,
 And take His waiting people home.

99

C. M.—No. 2.

THE Head that once was crowned with thorns
 Is crowned with glory now ;
 A royal diadem adorns
 The mighty Victor's brow.

2 The highest place that heav'n affords
 Is His by sov'reign right :
 The King of kings and Lord of lords,
 And heav'n's eternal Light.

3 The Joy of all who dwell above,
 The Joy of all below,

To whom He manifests His love,
And grants His Name to know.

4 To them the cross, with all its shame,
With all its grace is giv'n ;
Their name an everlasting name,
Their joy, the joy of heav'n.

5 His cross to us is life and health,
Though shame and death to Him ;
His people's hope, His people's wealth,
Their everlasting theme.

100

C. M.—No. 2.

THE Lord of life, with glory crowned,
On heaven's exalted throne,
Forgets not those for whom on earth
He heaved His dying groan.

2 His greatness now no tongue of man
Or seraph bright can tell ;
Yet still the chief of all His joys,
That souls are saved from hell.

3 For this He taught, and toiled, and bled ;
For this His life was giv'n ;
For this He fought, and vanquished death ;
For this He reigns in heav'n.

4 Join, all ye saints beneath the sky,
Your grateful praise to give ;
Sing loud hosannas to His name,
With whom ye too shall live.

PENTECOST.

101

No. 30.

COME, Holy Ghost, Lord God, and fill
 With Thy rich grace heart, mind, and will,
 And each believing soul inspire
 With Thine own pure and holy fire.
 Lord, by the brightness of Thy light,
 Thou in the faith dost men unite
 Of ev'ry land and ev'ry tongue:
 This to Thy praise, O Lord, be sung.
 Hallelujah! Hallelujah!

2 Thou holy Light and Guide divine,
 O cause the Word of life to shine;
 Teach us to know our God aright,
 And call Him Father with delight.
 Keep us, O Lord, from all strange lore,
 That we may seek no master more,
 But with true faith in Christ abide,
 And heartily in Him confide.
 Hallelujah! Hallelujah!

3 Sweet Source of comfort, Holy Love,
 Send us Thy succor from above,
 That in Thy service we may stay,
 And troubles drive us not away.
 Lord with Thy grace our souls refresh,
 Confirm our frail and feeble flesh,
 That we through life and death to Thee
 May press with Christian chivalry.
 Hallelujah! Hallelujah!

COME, O come, Thou quick'ning Spirit,
God from all eternity'

Let us Thy blest grace inherit,
And our sou's be filled by Thee;
Then will spirit, life, and light
Dissipate our inner night.

2 Grant our heart in heavenly measure

Wisdom, counsel, purity,
That we never may take pleasure
In aught but what pleases Thee;
In Thy knowledge make us whole,
And from error free the soul.

3 Let us trust Thy witness wholly,

That we are the sons of God,
Who rely upon Him solely,
When they pass beneath the rod;
For the Father's chastenings
Bless above all earthly things.

4 Prompt us, that we come before Him

Joyously with hope in view,
Sigh in us, when we implore Him,
And e'er plead for us anew;
Then our prayer will not be vain,
And our faith new strength will gain.

5 Should our soul for comfort languish,

And despondency grow strong,
That the heart must cry in anguish:
"Oh, my God, my God, how long!"
Soothe Thou then the aching breast,
Grant us patience, strength, and rest.

- 6 Mighty Spirit of reliance!
 Sure Defence in all our need;
 When the foe bids us defiance,
 Bid Thy work in us God speed!
 Grant us weapons for the strife,
 And with vict'ry crown our life.
- 7 Guard our faith, that naught molest it—
 Satan, death, or scornful jeer—
 Let no power from us wrest it,
 Thou, O God, our Trust and Cheer!
 Though our heart would fain say nay,
 Be Thy Word to us still Yea.
- 8 And when life with death is blending,
 Then assure us yet the more,
 As the heirs of life unending,
 Of the glory there in store,
 Which can never be expressed,
 But with which we shall be blest.

103

No. 45.

- O HOLY Ghost, descend, we pray,
 Abide with us from day to day,
 Thy temple deign to make us!
 Let Thy bright beams, Thou heav'nly Light,
 Dispel the darkness of our night,
 To joy and gladness wake us;
 That we || To Thee
 Truly living, || To Thee giving
 Pray'r unceasing,
 Still may be in love increasing.
- 2 Give to Thy Word impressive power
 That in our hearts, from this good hour,

As fire it may be glowing ;
That we may Thee the Father, Son,
And Spirit, on one common throne,
Confess, Thy glory showing.

O stay || And sway
Our souls ever, || That they never
May forsake Thee,
But by faith their refuge make Thee.

- 3 Thou Fountain whence all wisdom flows,
Which God on pious hearts bestows,
Grant us Thy consolation,
That in our pure faith's unity,
We faithful witnesses may be
Of grace that brings salvation.
Hear us, || Cheer us
By Thy teaching, || Let our preaching
And our labor
Praise the Lord and bless our neighbor.

- 4 Direct us by Thy counsel still,
That we may understand Thy will ;
We err unless Thou guide us.
O grant us constancy, that we
May ever faithful prove to Thee,
Whatever woes betide us.
Descend, || Defend
From all errors || And earth's terrors ;
Be our healing,
Jesus' love and peace revealing.

- 5 Thy grace sustain, pervade our heart,
That we may act the valiant part
With Thee as our reliance ;
Be Thou our Captain and our Shield,

That we may never quit the field,
But bid the foe defiance.
Heed us! || Speed us!
O'er us hover || As our Cover;
Thy Salvation
Be our constant consolation.

6 O mighty Rock, O source of Life,
Let Thy dear Word, 'mid doubt and strife,
Be so within us burning
That we be faithful unto death,
In Thy pure love and holy faith
From Thee true wisdom learning!
Thy fire || Inspire
Quick'ning savor, || That with favor
Our behavior
May confess Christ as our Savior.

7 O gentle Dew, from heav'n now fall
With power upon the hearts of all,
Thy tenderness instilling;
That heart to heart more closely bound,
Fruitful in kindly deeds be found,
The law of love fulfilling!
No ill || Shall fill
Hearts that love Thee || And approve Thee;
Where Thou livest
Peace, good will, and joy Thou givest,

8 Grant that our days, while life shall last,
In humble holiness be passed;
Our minds fill with Thy leaven,
That they may rise o'er things of earth,
The hopes and joys that here have birth,
And live in joys of heaven.

Sustain, ¶ Restrain
 From offenses ¶ Hearts and senses ;
 Blessed Spirit !
 Bid us thus true life inherit.

104

L. M.—No. 1.

CREATOR, Spirit, Holy Dove,
 Visit Thy people from above,
 Fill them with graces, and restore
 Thy creatures as they were before.

- 2 For Comforter is Thy sweet name,
 A gift which from the Highest came,
 A precious ointment from above,
 A living fount, a fire of love.
- 3 Our minds enlighten, and inspire
 Our souls with love's celestial fire ;
 And since Thou know'st how frail we be,
 Confirm and make us strong in Thee.
- 4 Thou, with Thy grace's sev'nfold band,
 The finger art on God's right hand ;
 Thou dost the Father's promise send
 With tongues to earth's remotest end.
- 5 Drive far away our wily foe,
 And by Thy grace sweet peace bestow ;
 That in Thy footsteps we may run,
 And soul-destroying mischief shun.
- 6 Let us by Thee the Father know,
 His Son, Christ Jesus, also show,
 That full of faith we may know Thee
 Derived from both eternally.

- 7 To God the Father, and the Son
Who rose again, be honor done,
With Him, who came at Pentecost,
The Comforter, the Holy Ghost.

105

No. 46.

- L**ET songs of praises fill the sky :
Christ, our ascended Lord,
Sends down His Spirit from on high,
According to His Word :
All hail the day of Pentecost,
The coming of the Holy Ghost !
- 2 The Spirit, by His heav'nly breath,
Creates new life within ;
He quickens sinners from the death
Of trespasses and sin :
All hail the day of Pentecost,
The coming of the Holy Ghost !
- 3 The things of Christ the Spirit takes,
And shows them unto men :
The fallen soul His temple makes ;
God's image stamps again :
All hail the day of Pentecost,
The coming of the Holy Ghost !
- 4 Come, Holy Spirit, from above,
With Thy celestial fire ;
Come, and with flames of zeal and love
Our hearts and tongues inspire !
Be this our day of Pentecost,
The coming of the Holy Ghost !

106

No. 26.

- O** ENTER, Lord, Thy temple,
Be Thou my spirit's Guest!
Who at my birth didst give me
A second birth more blest.
Thou in the Godhead, Lord,
Though here to dwell Thou deignest,
Forever equal reignest,
Art equally adored.
- 2** O enter, let me know Thee,
And feel Thy power within,
The power that breaks our fetters,
And rescues us from sin;
So wash and cleanse Thou me,
That I may serve Thee truly,
And render honor duly
With perfect heart to Thee.
- 3** 'Tis Thou, O Spirit, teachest
The soul to pray aright;
Thy songs have sweetest music,
Thy pray'rs have wondrous might;
Unheard they cannot fall,
They pierce the highest heaven,
Till He His help hath given
Who surely helpeth all.
- 4** With holy zeal then fill us,
To keep the faith still pure;
And bless our lands and houses
With wealth that may endure;
And make that foe to flee
Who in us with Thee striveth;

For from our hearts he driveth
Whate'er delighteth Thee.

- 5 Order our path in all things
According to Thy mind ;
And when this life is over,
And must be all resigned,
O grant us then to die
With calm and fearless spirit,
And after death inherit
Eternal life on high.

107

L. M.—No. 1.

SPIRIT of mercy, truth, and love!
O shed Thine influence from above:
And still from age to age convey
The wonders of this sacred day.

- 2 In ev'ry clime, by ev'ry tongue,
Be God's surpassing glory sung;
Let all the list'ning earth be taught
The wonders by our Savior wrought.
- 3 Unfailing Comfort, Heav'n'ly Guide!
Still o'er Thy holy Church preside;
Still let mankind Thy blessings prove,
Spirit of mercy, truth, and love.

108

7s.—No. 4.

- GRACIOUS Spirit! Love divine!
Let Thy light within me shine;
All my guilty fears remove:
Fill me with Thy heav'nly love.
- 2 Speak Thy pard'ning grace to me;
Set the burdened sinner free;

Lead me to the Lamb of God ;
Wash me in His precious blood.

3 Life and peace to me impart ;
Seal salvation on my heart ;
Dwell Thyself within my breast,
Earnest of immortal rest.

4 Let me never from Thee stray ;
Keep me in the narrow way ;
Fill my soul with joy divine ;
Keep me, Lord, forever Thine.

109

S. M.—No. 3.

COME, Holy Spirit, come ;
Let Thy bright beams arise ;
Dispel the sorrow from our minds,
The darkness from our eyes.

2 Convince us all of sin,
Then lead to Jesus' blood,
And to our wond'ring view reveal
The mercies of our God.

3 Revive our drooping faith,
Our doubts and fears remove,
And kindle in our breasts the flame
Of never-dying love.

4 'Tis Thine to cleanse the heart,
To sanctify the soul,
To pour fresh life in ev'ry part,
And new-create the whole.

5 Dwell, Spirit, in our hearts ;
Our minds from bondage free ;
Then shall we know and praise and love,
The Father, Son, and Thee.

110

C. M.—No. 2.

SPIRIT divine, attend our prayer,
 And make our hearts Thy home ;
 Descend with all Thy gracious power ;
 O come, great Spirit, come.

2 Come as the light—to us reveal
 Our sinfulness and woe,
 And lead us in the paths of life,
 Where all the righteous go.

3 Come as the fire, and purge our hearts,
 Like sacrificial flame ;
 Let ev'ry soul an off'ring be
 To our Redeemer's name.

4 Come as a dove, and spread Thy wings,
 The wings of peaceful love,
 And let the Church on earth become
 Blest as the Church above.

TRINITY.

111

No. 47.

SCARCE tongue can speak, ne'er human ken
 The myst'ry could discover,
 That God from His high throne to men
 Makes known the world all over :
 That He alone is King above
 All other gods whatever,
 Great, mighty, faithful, full of love,
 His saints doth aye deliver ;
 One essence but three persons !

- 2 God, Father, Son, and Holy Ghost!
The name thrice holy given,
On earth by all the ransomed host,
And by the hosts of heaven.
He's Abraham's and Isaac's God,
And Jacob's, whom He knoweth,
The Lord of Hosts, who every good
Both night and day bestoweth,
Who only doeth wonders!
- 3 The Son, from all eternity
Begotten of the Father,
Did come as man, when God's decree
Had fixed, His sheep to gather.
The Holy Ghost eternally,
While all their glory sharing,
Their honor, power, and majesty,
A crown all equal wearing,
Proceeds from Son and Father!
- 4 Be glad, my heart, thy portion see,
Thy rich, unequaled treasure,
He is thy Friend, supply will He
Thy needs with bounteous measure.
Who made thee in His image fair,
Thy load of guilt removeth,
Gives thee His people's faith to share,
Thy joy in sorrow proveth,
Through His own Word most holy.
- 5 Bestir thyself, with all thy heart
Thy God to know endeavor:
Such knowledge will sweet rest impart,
Thy soul with pure love ever

Will cause to glow, and nourish thee
For life and joy in heaven;
Things only heard of here, shall be
To open sight there given,
By God to His dear children.

6 Woe! woe! to the besotted crew
In willful blindness living,
Rejecting God, the honor due
To Him, the creatures giving.
The time will come when close shall He
On them the door of heaven;
Who drive God from them here, shall be
By Him hereafter driven
From His high throne most holy!

7 O Prince of Might! Thy mercy show,
Thou God of earth and heaven;
To every sinner here below
May saving grace be given!
Bring back Thy sheep that go astray,
And blinded eyes enlighten,
And turn Thou ev'rything away
That wickedly might frighten
Thine own, whose faith is feeble.

8 Grant this, that we Thy people may
All reach the heavenly portals,
And in Thy kingdom sing for aye,
'Mid all the bless'd immortals:
That Thou above art King alone
All other gods high over,
The Father, Son, and Spirit, One,
Thy people's Shield and Cover,
One essence but three persons!

112

L. M.—No. 1.

THOU who art Three in unity,
 True God from all eternity,
 The sun is fading from our sight,
 Be Thou our Sun both day and night.

2 We praise Thee with the dawning day,
 To Thee at even also pray;
 With our poor song we worship Thee,
 Now, and through all eternity.

3 Let God the Father be adored,
 And God the Son, the only Lord,
 And equal adoration be,
 Eternal Comforter, to Thee.

113

No. 7.

O GOD, the Father! draw Thou nigh,
 And leave us sinners not to die;
 Our num'rous trespasses forgive,
 Preserve our faith and let us live;
 Deliver us from Satan's arts,
 And make us Thine with all our hearts:
 Amen! Amen! so shall it be,
 And hallelujahs rise to Thee.

2 O God, the Son! do Thou draw nigh,
 And leave us sinners not to die; &c.

3 O God, the Spirit! draw Thou nigh,
 And leave us sinners not to die; &c.

114

L. M.—No. 1.

FATHER of all, whose love profound
 A ransom for our souls has found,
 Before Thy throne we sinners bend;
 To us Thy pard'ning love extend!

- 2 Almighty Son, incarnate Word,
Our Prophet, Priest, Redeemer, Lord,
Before Thy throne we sinners bend ;
To us Thy saving grace extend !
- 3 Eternal Spirit, by whose breath
The soul is raised from sin and death,
Before Thy throne we sinners bend ;
To us Thy quick'ning power extend !
- 4 Jehovah! Father, Spirit, Son,
Mysterious Godhead, Three in One !
Before Thy throne we sinners bend ;
Grace, pardon, life, to us extend !

115

No. 8.

- O PRAISE the Lord ! His name extol,
The God of skill and might ;
Who formed my body, breathed my soul,
And gave me life and light—
My Father, whose paternal care,
To me from childhood shown,
Exceeds my effort to declare,
Exceeds what I have known.
- 2 O praise the Lord ! adore His grace,
My God, my only trust,
The Son, who, loving our lost race,
United with our dust—
My Savior, who for me has given
His all-atoning blood,
To raise me up from earth to heav'n,
From wretchedness to God.
- 3 O praise the Lord ! the Holy One,
My God who seals my peace,

Sent by the Father and the Son
 To guide me home to bliss—
 The Comforter, whose quick'ning power
 Assists me day by day,
 Whose counsels, in the darkest hour,
 My trembling spirit stay.

116

No. 32.

- 0 THAT I had a thousand voices!
 A mouth to speak with thousand tongues!
 Then, with a heart His praise rejoices,
 Would I proclaim in grateful songs
 To all, wherever I might be,
 What things the Lord hath done for me.
- 2 Dear Father, endless praise I render,
 For soul and body strangely joined;
 I praise Thee, Guardian kind and tender,
 For all the noble joys I find
 So richly spread on ev'ry side,
 And freely for my use supplied.
- 3 What equal praises can I offer,
 Dear Jesus, for Thy mercy shown?
 What pangs, my Savior, didst Thou suffer,
 And thus for all my sins atone!
 Thy death alone my soul could free
 From Satan, to be blest with Thee.
- 4 Honor and praise, still onward reaching,
 Be Thine too, Spirit of all grace,
 Whose holy power and faithful teaching
 Give me among Thy saints a place:
 Whate'er of good in me may shine
 Comes only from Thy light divine.

- 5 Accept, O Lord, I now implore Thee,
 The meager praise I give below :
 In heav'n I better will adore Thee,
 When I an angel's strength shall know :
 There would I join their sacred praise,
 And heav'nly hallelujahs raise.

117

C. M.—No. 2.

- FATHER of glory! to Thy name
 Immortal praise we give,
 Who dost an act of grace proclaim,
 And bid us rebels live.
- 2 Immortal honor to the Son,
 Who makes Thine anger cease;
 Our lives He ransomed with His own,
 And died to make our peace.
- 3 To Thy Almighty Spirit be
 Immortal glory given,
 Whose teachings bring us near to Thee,
 And train us up for heaven.
- 4 Let men, with their united voice,
 Adore th' eternal God,
 And spread His honors and their joys
 Through nations far abroad.
- 5 Let faith, and love, and duty join,
 One grateful song to raise;
 Let saints in earth and heav'n combine
 In harmony and praise.

118

S. M.—No. 3.

FATHER, in whom we live,
 In whom we are and move,
 All glory, power, and praise receive
 For Thy creating love.

2 O Thou incarnate Word,
 Let all Thy ransomed race
 Unite in thanks, with one accord,
 For Thy redeeming grace.

3 Spirit of holiness,
 Let all Thy saints adore
 Thy sacred gifts, and join to bless
 Thy heart-renewing power.

4 The grace on man bestowed,
 Ye heav'nly choirs, proclaim,
 And cry "Salvation to our God!
 Salvation to the Lamb!"

JOHN THE BAPTIST.

119

No. 38.

COMFORT, comfort ye my people,
 Speak ye peace, thus saith our God;
 Comfort those who sit in darkness,
 Mourning 'neath their sorrows' load;
 Speak ye to Jerusalem
 Of the peace that waits for them;
 Tell her that her sins I cover,
 And her warfare now is over.

2 Yea, her sins our God will pardon,
 Blotting out each dark misdeed;

That which well deserved His anger
 He will no more see or heed.
 She hath suffer'd many a day,
 Now her griefs have passed away,
 God will change her pining sadness
 Unto ever springing gladness.

3 For Elijah's voice is crying
 In the desert far and near,
 Bidding all men to repentance,
 Since the Kingdom now is here.
 Oh, that warning cry obey,
 Now prepare for God a way!
 Let the valleys rise to meet Him,
 And the hills bow down to greet Him.

4 Make ye straight what long was crooked,
 Make the rougher places plain,
 Let your hearts be true and humble,
 As befits His holy reign;
 For the glory of the Lord
 Now o'er earth is shed abroad,
 And all flesh shall see the token
 That His Word is never broken.

120

L. M.—No. 1.

O JESUS, Lamb of God, who art
 The Life and Comfort of my heart:
 From wrath I, wretched sinner, flee
 With all my many sins to Thee.

2 O God, my sinfulness is great!
 I groan beneath a dreadful weight;
 Yet, be Thou merciful, I pray,
 And take my guilty curse away.

- 3 St. John, the Baptist, biddeth me
 To cast my burden, Lamb, on Thee: . . .
 Since Thou art come, as Friend indeed,
 To succor me and all in need.
- 4 Grant that I may amend my ways,
 And keep Thy Word throughout my days:
 To this end, Lord, abide with me,
 And when I die take me to Thee.

121

No. 26.

- YE sons of men, in earnest
 Prepare your hearts within,
 The wond'rous Conqu'ror cometh,
 Whose power can save from sin;
 Whom God in grace alone
 Hath promised long to send us,
 To lighten and befriend us,
 And make His mercy known.
- 2 Oh, set your ways in order
 When such a Guest is nigh;
 Make plain the paths before Him
 That now deserted lie.
 Forsake what He doth hate,
 Exalt the lowly valleys,
 Bring down all pride and malice,
 And make the crooked straight.
- 3 'T is thus St. John hath taught us,
 'T was thus he preached of yore;
 And they will feel God's anger
 Who list not to his lore.
 O God! now let his voice
 To Thy true service win us,

That Christ may come within us,
And we in Him rejoice.

MICHAELMAS.

122

L. M.—No. 1.

- L**ORD God, we all give praise to Thee,
And sing Thy love most gratefully,
For the angelic beings bright
Who hover round Thy throne of light.
- 2 They shine resplendent by Thy grace
And gaze enraptured on Thy face;
They hear Thy voice as Thou hast willed,
And are with heavenly wisdom filled.
- 3 They slumber not, nor rest their feet;
It is their aim and joy most sweet
To be Thy host, Thou mighty Rock!
And be around Thy little flock.
- 4 The foul old dragon and dread foe
Burns with fierce envious hate below;
He seeks more than all else beside
Thy Christian people to divide.
- 5 He blighted earth with lying breath
And holds his grip e'en now till death;
Chafes madly to annihilate
All virtue, honor, Church, and State.
- 6 Nor halt nor rest he ever knows;
As roaring lion round he goes,
Or lies in wait with desp'rate snare
To bring the Christian to despair.
- 7 But watchful is the angel-band
That follows Christ on every hand,

And guards Thy Holy Christendom
From harm that may from Satan come.

8 This we can well of Daniel ken,
When he sat in the lions' den ;
And earlier still, we have been taught
How angels rescued pious Lot.

9 Likewise the Hebrews three, of old,
Who bent no knee to gods of gold,
Sang cheerfully mid flames intense :
God's angel was their sure defense.

10 And thus our God, still at this day,
From harm and many an evil way
Keeps us by His dear angel-guard,
Placed o'er us as our watch and ward.

11 For this, now and eternally,
Our praise shall rise, O God, to Thee,
Whom also angel-hosts adore
With joy, now and forevermore.

12 We yet would pray Thee to defend
By them, unto the latter end,
Thy fold, that little flock, O Lord,
That holds in honor Thy blest Word!

123

C. M.—No. 2.

THOUGH angels bright escape our sight,
Unheard their songs are sung,
They hover 'round us day and night,
These earthly mists among.

2 Amid the snares, amid the cares
That danger bring each day,

Our Lord an angel band prepares
To guide us on our way.

3 With malice fell the prince of hell
Would fain the Church o'erthrow,
But holy angels guard it well,
And put to shame the foe.

4 This mercy shown, O Lord, we own :
To Thee our thanks we bring ;
And with the angels 'round Thy throne
Would endless praises sing.

124

No. 29.

JESUS, Brightness of the Father,
Life and Strength of all who live!
In the presence of the angels,
Glory to Thy name we give :
And Thy wondrous praise rehearse,
Singing in harmonious verse.

2 Blessed Lord, by their protection,
Shelter us from harm this day ;
Keep us pure in flesh and spirit ;
Save us from the foe, we pray :
And vouchsafe us, by Thy grace,
In Thy paradise a place.

3 Glory to th' almighty Father,
Let our voices now repeat ;
Glory to the great Redeemer ;
Glory to the Paraclete ;
Three in One, and One in Three,
Throughout all eternity.

125

No. 48.

STARS of the morning, so gloriously bright,
 Filled with celestial resplendence and light,
 These that, where night never followeth day,
 Raise the "Thrice holy Lord!" ever and aye.

- 2 These are Thy ministers; these dost thou own;
 Lord God of Sabaoth! nearest Thy throne.
 These are Thy messengers; these dost Thou send,
 Help of the helpless ones! man to defend.
- 3 Still let them succor us; still let them fight,
 Lord of angelic hosts! battling for right:
 Till, where their anthems they ceaselessly pour,
 We with the angels may bow and adore.
-

CORNER STONE LAYING.

126

No. 32.

IN Thy dear name and by Thy favor,
 This day we lay the corner-stone,
 To build a house, O God and Savior,
 To Thee, and to Thy praise alone.
 Here let Thy Spirit by Thy Word
 Perform Thy work of grace, dear Lord.

- 2 O, let us all by faith be grounded,
 Lord Jesus Christ, on Thee alone;
 That in our midst Thy praise be sounded,
 Who art the Church's Corner-stone.
 To keep us in Thy faith and fear,
 Build Thee and us a temple here.

- 3 Accept our off'rings, we implore Thee,
 And bless the work we have begun ;
 To Thee alone and to Thy glory
 This building consecrate, when done ;
 Then will we hither come, and raise
 Our hearts to Thee in thanks and praise.
- 4 Through saving faith preserve us ever
 In Thy pure Word and Sacrament ;
 Be with us all, forsake us never ;
 To serve Thee make our hearts intent ;
 And when we die, O grant that we
 Be found in cov'nant grace with Thee.

127

I. M.—No. I.

- GREAT God ! a blessing from Thy throne
 Grant us, who lay this corner-stone
 To build a church, in which Thy Word
 Is purely taught, and gladly heard.
- 2 The work is Thine, and not our own,
 Then come, and make thy presence known !
 Our pray'rs accept, our off'rings bless,
 And to our labors grant success.
- 3 Remember, Lord, what Thou hast done
 For us, through Christ, Thine own dear Son,
 From sin and death to set us free,
 And win us unto heaven and Thee.
- 4 We are the people of Thy choice ;
 And while we in this grace rejoice,
 Our prayer is this, and constant care,
 That others too this bliss may share.

- 5 Then build us here a house and home,
Where Christ to Him may bid us come,
To save us all with grace divine,
That we may be forever Thine.

128

No. 11.

LO! in Zion a foundation
God, the Father, laid secure;
Grounded on it our salvation
By His Word of promise sure.
Though the wrath of Satan rages
Now and ever, as of yore,
Built upon this Rock of Ages
Stands the Church forevermore.

- 2 God in Christ, with man united,
Died the death which justice sought,
Hell dismayed, and heaven delighted,
Saw what sov'reign mercy wrought.
God the Son wrought our salvation
By the ransom of His blood:
This is our secure foundation,
This our everlasting good.

- 3 O Thou theme of patriarch's story,
Israel's Hope, and David's Son,
Prophets' and apostles' glory,
God and Man, forever One!
Every knee shall bow before Thee,
Every tongue confess Thee Lord.
Rock of Ages, we adore Thee,
Mighty God, Incarnate Word.

129

No. 10.

IT IS a marvel in our eyes
 How the Lord rebukes the wise:
 Whom the builders would not own—
 He is made the Corner-Stone!
 What seems naught, and men reject,
 Is before our God elect;
 Thus the Gospel's hidden store
 Pales the wit of earthly lore.

2 While the vain and worldly-wise
 For its beauty have no eyes,
 And in trust repose their stay
 That at last must all give way,
 Zion looks unto the Lord,
 And by faith leans on His Word:
 Joys in grace that will avail,
 When both heart and flesh shall fail.

3 Others may their virtues press,
 On attainments lay great stress;
 Zion knows of grace alone
 And the merits that atone,
 Doth an Only Name confess
 As her strength and righteousness:
 Christ, whom builders would not own,
 Is her precious Corner-stone.

CHURCH DEDICATION.

130

No. 29.

OPEN now Thy gates of beauty,
 Zion, let me enter there,
 Where my soul in joyful duty
 Waits for Him who answers prayer;

- Oh, how blessed is this place,
Filled with solace, light, and grace.
- 2 Yes, my God, I come before Thee,
Come Thou also down to me ;
Where we find Thee, and adore Thee,
There a heav'n on earth must be.
In my heart O enter Thou,
Let it be Thy temple now.
- 3 Here Thy praise is gladly chanted,
Here Thy seed is duly sown,
Let my soul, where it is planted,
Bring forth precious sheaves alone,
So that all I hear may be
Fruitful unto life in me.
- 4 Thou my faith increase and quicken,
Let me keep Thy gift divine ;
Howsoe'er temptations thicken,
May the Word still o'er me shine,
As my pole-star through my life,
As my comfort in my strife.
- 5 Speak, O God, and I will hear Thee,
Let Thy will be done indeed ;
May I undisturbed draw near Thee,
While Thou dost Thy people feed ;
Here of life the fountain flows,
Here is balm for all our woes.

131

L. M.—No. 1.

ETERNAL Son of God, O Thou,
Before whom earth and heaven bow,
Regard Thy people as they raise
To Thee their songs of prayer and praise.

- 2 This house they dedicate to Thee,
That here they may Thy glory see,
Thy body and Thy blood they here
Receive, their fainting souls to cheer.
- 3 Here in baptismal water pure
They find for sins a gracious cure;
Their children here to Thee they bring,
O Thou, our death-subduing King.
- 4 Here sin's diseases healing find,
The weak grow strong, light cheers the blind,
The troubled heart with peace is blest,
And weariness finds heavenly rest.
- 5 When tempests shake the world around,
The rock-built Church secure is found;
The gates of hell may here assail
Whom Christ defends, but not prevail.
- 6 To God the Father, God the Son,
And God the Spirit, Three in One,
Be praise: do Thou, whom we adore,
Teach us to praise Thee evermore.

132

No. 6.

THE Church above forever rings
With praises of the King of kings;
Forever there, on harps divine,
They hymn th' eternal One in Trine;
We here below the strain prolong,
And faintly echo Zion's song.

- 2 O Lord of lords invisible!
With Thy pure light this temple fill,

And hither, when invoked, descend;
 Here to Thy people's prayer attend:
 Here, in their hearts forevermore,
 The Spirit's quick'ning graces pour.

- 3 Here may the faithful, day by day,
 In humble adoration pray;
 And here receive from Thy dear love
 The blessings of that home above,
 Till, loosened from this mortal chain,
 Its everlasting joys they gain.

133

L. M.—No. 1.

HERE, in Thy name, eternal God,
 We build this earthly house for Thee;
 O choose it for Thy fixed abode,
 And keep it from all error free.

- 2 Here, when Thy people seek Thy face,
 And dying sinners pray to live,
 Hear Thou in heav'n, Thy dwelling place,
 And when Thou hearest, Lord, forgive.

- 3 Here, when Thy messengers proclaim
 The blessed Gospel of Thy Son,
 Still, by the power of His great name,
 Be mighty signs and wonders done.

- 4 Thy glory never hence depart;
 Yet choose not, Lord, this house alone;
 Thy kingdom come to ev'ry heart;
 In ev'ry bosom fix Thy throne.

BUILT on Christ, the firm foundation,
 Christ the chosen corner-stone
 Holy Zion keeps her station,
 Sure and strong in Him alone;
 By His moveless strength sustained,
 In His glorious life contained.

2 City that the Lord doth cherish,
 Dear and precious in His sight,
 From thy streets shall never perish
 Joy and gladness, love and light.
 Ever there the blessed sing
 Glory to the Triune King.

3 Enter, Lord, this temple builded
 For Thy holy dwelling place!
 By Thy glory be it gilded,
 Radiant make it by Thy grace:
 Ever through the open door,
 Boundless benediction pour!

4 Here to all, their need confessing,
 Who Thy mercy shall entreat,
 Grant a rich, enduring blessing,
 Blessing full, and mercy sweet.
 Fit them for eternal rest,
 Gather them among the blest.

5 Glory, honor, praise, and merit,
 Ever in the highest be,
 Father, Son, and Holy Spirit,
 Rendered duly unto Thee,
 God Triune, forevermore;
 Thee let heaven and earth adore!

135

L. M.—No. 1.

- O** LORD, our God, accept, we pray,
The house we consecrate this day;
And let Thy glory fill this place—
The glory of Thy truth and grace.
- 2 Here give us e'er such servants, Lord,
As rightly will divide Thy Word;
That all may grow, by what they hear,
In saving grace and holy fear.
- 3 Here too baptize Thou those, and bless,
Who plead Thy cov'nant promises,
To us and to our children given,
And with us make them heirs of heaven.
- 4 Here let Thy tender lambs be fed,
Yea, fed with Thine own living bread;
To hear Thy voice let them be taught,
And from Thy fold to wander not.
- 5 Here let Thy holy Sacrament
According to Thy Word be spent;
And grant that all indeed believe,
Who here the heavenly food receive.
- 6 O Father, Son, and Holy Ghost,
Here bless us as we need it most!
Our prayer and praise accept in love,
And fit us for our home above.

HARVEST.

136

No. 32.

COME Christians, praise your Maker's goodness,
Rejoice in Him and in His gift;
To-day before the Lord of harvest,
In happy songs your voices lift;
For He who cared for us of yore
Has blessed our fields and homes once more.

2 Accept, O Lord, our thankful praises
For all our Father doth bestow;
May it increase our faith, and lead us
Our praise by godly lives to show;
That every deed and word may prove
We trust and own our Father's love.

3 Thou feedest us in pure compassion;
Teach us to care for others' need;
Let each, as he is able, comfort
The sick and poor, the hungry feed:
O Father Thou of all below,
On each what most he needs bestow.

4 Open Thy bounteous hands in blessing,
Thus to refresh us year by year,
Provide for us through all life's journey,
And make us faithful stewards here
Of all that to our care is given,
That greater trusts be ours in heaven.

5 Preserve to us what Thou hast sent us,
And grant us calm and peaceful days,
And grateful hearts that we may use it,
In quiet gladness to Thy praise:

And while our bodies thus are fed,
O grant our souls the Living Bread!

137

7s.—No. 4.

PRAISE, O praise our God and King!

Hymns of adoration sing:
For His mercies still endure,
Ever faithful, ever sure.

2 Praise Him that He gave the rain
To mature the swelling grain;
For His mercies still endure,
Ever faithful, ever sure:

3 And hath bid the fruitful field
Crops of precious increase yield;
For His mercies still endure,
Ever faithful, ever sure.

4 Praise Him for our harvest store,
He hath filled the garner floor;
For His mercies still endure,
Ever faithful, ever sure.

5 And for richer food than this,
Pledge of everlasting bliss;
For His mercies still endure,
Ever faithful, ever sure.

6 Glory to our bounteous King,
Glory let creation sing;
Glory to the Father, Son,
And the Spirit, Three in One.

138

L. M.—No. 1.

GREAT is our God, and merciful:

His ev'ry work His power displays;
The earth is of His goodness full;
The seasons celebrate His praise.

2 O bow ye lowly at His feet,
And come into His courts with fear:
Our God is good, as He is great,
And with His goodness crowns the year.

3 The seasons in their turn display
His wisdom and His power divine;
They all confess His sov'reign sway,
And in them does His goodness shine.

4 When in the summer's heat we faint,
Our Shepherd and our God is near:
He never lets His creatures want,
But with His goodness crowns the year.

5 He sends the plenteous shower from heaven:
He bids the earth produce us food:
By Him all happiness is given,
And all His works declare Him good.

139

No. 13.

BRIGHT rays of autumn quiver
On fields of fretted gold,

By purple hill and river
Wide o'er the land unrolled,
And while the reapers gather
The wealth of harvest days,
To Thee, O bounteous Father,
Through Christ we offer praise.

- 2 The precious things of heaven,
 Warm days and dewy nights,
 Soft rain in season given,
 Bright clouds and tender lights,
 Their genial influence blending,
 Matured the sower's boon,
 Till heavy ears were bending
 Beneath the harvest moon.
- 3 And now, like hands uplifted,
 The sheaves in order stand,
 To praise the Lord, who gifted
 With plenteous store the land;
 Our lips shall own His kindness,
 And tell His love abroad,
 To shame the willful blindness
 Of those who know not God.
- 4 Lord, while the whole creation
 Bears witness to Thy care,
 O hear our supplication,
 And grant Thy children's prayer;
 While thus our wants supplying,
 Our table Thou dost spread,
 O feed our souls undying
 With Christ, the Living Bread!

140

No. 6.

LORD of the harvest! Thee we hail,
 Thine ancient promise doth not fail;
 The varying seasons haste their round,
 With goodness all our years are crowned;
 Our thanks we pay this festal day;
 O let our hearts in tune be found.

- 2 Lord of the harvest! all is Thine,
 The rains that fall, the suns that shine,
 The seed once hidden in the ground,
 The skill that makes our fruits abound:
 New every year Thy gifts appear;
 New praises from our lips shall sound.
- 3 Immortal honor, endless fame,
 Attend th' Almighty Father's name;
 Like honor to th' Incarnate Son,
 Who for lost man redemption won,
 And equal praise we thankful raise
 To Thee, blest Spirit! with them One.

141

7s.—No. 4.

- SUMMER ended, harvest o'er,
 Lord, to Thee our song we pour,
 For the valley's golden yield,
 For the fruits of tree and field;
- 2 For the promise ever sure
 That while heaven and earth endure
 Seed time, harvest, cold and heat
 Shall their yearly round complete;
- 3 For the care, which, while we slept,
 Watch o'er field and furrow kept,
 Watch o'er all the buried grain,
 Soon to burst to life again.
- 4 When the reaping angels bring,
 Tares and wheat before the King,
 Jesus! may we gathered be
 In the heavenly barn to Thee.
- 5 Then the angel cry shall sound:
 Praise the Lamb: the lost are found!

And the answering song shall be:
Alleluia, praise to Thee!

- 6 Praise to Thee! the toil is o'er;
Blight and curse shall be no more;
Lo! the mighty work is done:
Glory to the Three in One!

142

No. 10.

COME, ye thankful people, come,
Raise the song of harvest home;
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
That our wants are all supplied;
Come to God's own temple, come;
Raise the song of harvest home.

- 2 We ourselves are God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear;
Lord of harvest! grant that we
Wholesome grain and pure may be.
- 3 For the Lord, our God, shall come,
And shall take His harvest home;
From His field shall purge away
All that doth offend that day;
Give His angels charge at last
In the fire the tares to cast,
But the fruitful ears to store
In His garner evermore.

- 4 Even so, Lord! quickly come
 To Thy final harvest home;
 Gather Thou Thy people in,
 Free from sorrow, free from sin;
 There, forever purified,
 In Thy presence to abide;
 Come with all Thine angels, come,
 Raise the glorious harvest home.

Failure of Harvest.

143

No. 9.

WHAT our Father does, is well;
 Blessed truth—His children tell!
 Though He send for plenty want,
 Though the harvest floor be scant,
 Yet we rest upon His love,
 Seeking better things above.

- 2 What our Father does, is well;
 Shall the willful heart rebel?
 If a blessing He withhold
 In the field or in the fold,
 Is He not Himself to be
 All our store eternally?
- 3 What our Father does, is well;
 May the thought within us dwell;
 Though no milk nor honey flow
 In our barren Canaan now,
 God can save us in our need,
 God can bless us, God can feed.
- 4 What our Father does, is well;
 Though He sadden hill and dell,

Upward yet our praises rise
 For the strength His Word supplies.
 He has called us sons of God;
 Can we murmur at His rod?

- 5 Therefore unto Him we raise
 Hymns of glory, songs of praise:
 To the Father and the Son
 And the Spirit, Three in One,
 Honor, might, and glory be,
 Now and through eternity.
-

REFORMATION.

144

No. 49.

A TOWER of strength our God is still!
 A mighty Shield and Weapon;
 He is our help from all the ill
 That hath us now o'ertaken.
 The old bitter foe
 Now means deadly woe:
 Deep guile and great might
 Are his dread arms in fight,
 On earth is not his equal.

- 2 With might of ours here naught is done,
 Our loss were soon effected:
 But for us fights the Valiant One,
 Whom God Himself elected.
 Ask you: "Who is He?"
 Christ Jesus: here see
 Great Sabaoth's Lord!
 There is no other God:
 His is the field forever.

3 Though devils all the world should fill,

All watching to devour us,
We tremble not, we fear no ill,
They cannot overpower us.
This world's prince may still
Scowl fierce as he will,
He can harm us none,
For he is judged—undone;
One little Word o'erthrows him.

4 The Word of God they shall let stand

And not a thank have for it,
Here Christ Himself leads the command
With His great gifts and Spirit;
And take they our life,
Goods, fame, child and wife,
When their worst is done,
They yet have nothing won;
The kingdom ours remaineth.

145

No. 20.

HAD God not come, may Israel say,
Had God not come to aid us,
Our enemies on that sad day
Would surely have dismayed us;
A remnant now, and handful small,
Held in contempt and scorn by all,
Who cruelly oppress us.

2 Their furious wrath, did God permit,

Would quickly have consumed us,
And in the deep and yawning pit
With life and limb entombed us;
Like men o'er whom dark waters roll,

The streams had gone e'en o'er our soul,
And mightily o'erwhelmed us.

- 3 Thanks be to God, who from the pit
Snatched us, when it was gaping:
Our souls, like birds that break the net,
To the blue sky escaping;
The snare is broken—we are free!
The Lord our Helper praised be,
The God of earth and heaven.

146

No. 20.

THE mouth of fools doth God confess,
But while their lips draw nigh Him
Their heart is full of wickedness,
And all their deeds deny Him.
Corrupt are they, and every one
Abominable deeds hath done;
There is not one well-doer.

- 2 The Lord looked down from His high tower
On all mankind below Him,
To see if any owned His power,
And truly sought to know Him;
Who all their understanding bent
To search His holy Word, intent
To do His will in earnest.

- 3 But none there was who walked with God,
For all aside had slidden,
Delusive paths of folly trod,
And followed lusts forbidden;
Not one there was who practiced good,
And yet they deemed, in haughty mood,
Their deeds must surely please Him.

- 4 How long, by folly blindly led,
 Will ye oppress the needy,
 And eat my people up like bread?
 So fierce are ye and greedy!
 In God they put no trust at all,
 Nor will on Him in trouble call,
 But be their own providers.
- 5 Therefore their heart is never still,
 A falling leaf dismays them;
 God is with him who doth His will,
 Who trusts Him and obeys Him;
 But ye the poor man's hope despise,
 And mock him when he humbly cries
 That God is his sure comfort.
- 6 Who shall to Israel's outcast race
 From Zion bring salvation?
 God will Himself at length show grace,
 And loose the captive nation;
 That will He do by Christ their King;
 Let Jacob then be glad and sing,
 And Israel be joyful.

147

No. 20.

- O GOD! look down from heaven and see
 A sight that well may move Thee!
 Thy saints, how few! How wretchedly
 Forsaken we who love Thee!
 Thy Word no more shall have its right:
 And faith itself is vanished quite
 From all this generation.
- 2 Fictions they teach with cunning art,
 And lies of man's invention;

Not 'stablished in God's Word, their heart
Is full of strange dissension ;
One chooses this, another that,
And while divisions they create,
They cant of love and union.

3 May God root out all heresy
And of false teachers rid us,
Who proudly say : "And who is he
That shall our speech forbid us ?
We have the might and right alone,
And what we say must stand ; we own
None as our lord and master."

4 Wherefore, saith God, I will arise !
My poor they are oppressing ;
I hear their crying and their sighs,
Their wrongs shall have redressing ;
My Word, endued with saving might,
Shall suddenly the wicked smite,
And be my poor ones' comfort.

5 As silver sev'n times furnace-tried,
Is found for it the purer,
So doth the Word, whate'er betide,
But prove itself the surer ;
The cross reveals its worth aright,
'Tis then we see its strength and light
Shine far in earth's dark places.

6 O God, keep Thou it pure and free
From this vile generation,
And let us too be kept by Thee
From their abomination ;
The wicked walk about at ease,

When loose, ungodly men like these
Are in the land exalted.

148

L. M.—No. 1.

LORD, by Thy Word deliv'rance work
And stay the hand of Pope and Turk,
Who fain from Christ would wrest the crown,
And from His kingdom hurl Him down.

2 Lord Jesus Christ, Thy power make known,
For Thou art Lord of lords alone;
Defend Thy Christendom, that we
May evermore sing praise to Thee.

3 Thou Comforter of priceless worth,
Give us one mind and heart on earth;
Be with us in our last dread strife,
And lead us out of death to life.

4 Destroy their counsels, Lord our God,
And humble them with iron rod;
And let them fall into the snare
Which for Thy Christians they prepare.

5 So that at last they may perceive
That, Lord our God, Thou still dost live,
And dost deliver mightily
All those who put their trust in Thee.

149

No. 19.

ZION stands with hills surrounded,
Zion kept by power divine;
All her foes shall be confounded,
Though the world in arms combine;
Happy Zion,
What a favored lot is thine!

- 2 In the furnace God may prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee;
Thou art precious in His sight:
God is with thee,
God, thine everlasting light.

150

L. M.—No. 1.

- WHEN Rome had shrouded earth in night,
God said again, Let there be light!
And Luther with the Gospel came
To spread the truth in Jesus' name.
- 2 When Rome the saints of God oppressed,
And burdened souls could find no rest,
Through Luther God deliv'rance sent
By His pure Word and Sacrament.
- 3 Though hosts against us stand arrayed,
Christ bids us still, Be not afraid;
Though all its powers the truth assail,
The gates of hell shall not prevail.
- 4 To-day with joyful hearts we sing
The guardian care of Christ our King,
Who through His chosen instrument
To us hath this salvation sent.
- 5 O Lord, whose mercies still endure,
Preserve to us Thy Gospel pure;
Let it alone within us reign,
That Thine the glory may remain.

NATIONAL HUMILIATION AND THANKSGIVING.

Humiliation.

151

L. M.—No. 1.

- W**HEN in our hour of utmost need
We know not where to look for aid,
When days and nights of anxious thought
Nor help nor counsel yet have brought,
- 2 Then this our comfort is alone,
That we may meet before Thy throne,
And cry, O faithful God, to Thee
For rescue from our misery ;
- 3 To Thee may raise our hearts and eyes,
Repenting sore with bitter sighs,
And seek Thy pardon for our sin,
And respite from our griefs within.
- 4 For Thou hast promised, graciously
To hear all those who cry to Thee
Through Him whose name alone is great,
Our Savior and our Advocate.
- 5 And thus we come, O God, to-day,
And all our woes before Thee lay,
For tried, afflicted, lo! we stand,
Peril and foes on every hand.
- 6 O, hide not for our sins Thy face ;
Absolve us through Thy boundless grace ;
Be with us in our anguish still,
Free us at last from every ill.
- 7 That so with all our hearts may we
Once more with joy give thanks to Thee,

And walk obedient to Thy Word,
And now and ever praise the Lord.

152

L. M.—No. 1.

WHILE o'er our guilty land, O Lord,
We view the terrors of Thy sword,
O whither shall the helpless fly?
To whom but Thee direct their cry?

- 2 The helpless sinner's cries and tears
Are grown familiar to Thine ears;
Oft has Thy mercy sent relief,
When all was fear and hopeless grief.
- 3 See, we repent, we weep, we mourn—
To our forsaken God we turn!
O spare our guilty country—spare
The church which Thou hast planted there.
- 4 We plead Thy grace, indulgent God;
We plead Thy Son's atoning blood;
We plead Thy gracious promises—
And are they unavailing pleas?
- 5 These pleas, presented at Thy throne,
Have brought ten thousand blessings down
On guilty lands in helpless woe;
Let them prevail to save us too!

153

No. 50.

LORD Jesus Christ, the Prince of Peace,
True God and Man art Thou!
Mighty to help in life and death,
O hear and help us now!
'Tis through Thy name alone we claim
The mercy of Thy Father!

- 2 The times are sore and perilous
 With heavy woes and wars,
 Whence no man can deliver us
 But Thou ! O plead our cause,
 That God may lay His wrath away,
 Nor deal with us in anger.
- 3 We have deserved, and patiently
 Would bear, whate'er Thou wilt,
 But grace is mightier far with Thee
 Than all our sin and guilt;
 Forgive us then, dear Lord, again;
 Thy love is ever faithful.

Thanksgiving.

154

No. 51.

- LORD God, we worship Thee !
 In loud and happy chorus,
 We praise Thy love and power,
 Whose goodness reigneth o'er us;
 To heav'n our song shall soar,
 Forever shall it be
 Resounding o'er and o'er;
 Lord God, we worship Thee !
- 2 Lord God, we worship Thee !
 For Thou our land defendest,
 Thou pourest down Thy grace,
 And strife and war Thou endest;
 Since golden peace, O Lord,
 Thou grantest us to see,
 Our land with one accord,
 Lord God, gives thanks to Thee !
- 3 Lord God, we worship Thee !
 And pray Thee, who hast bless'd us,

That we may live in peace,
 And none henceforth molest us;
 O crown us with Thy love,
 Fulfill our cry to Thee,
 O Father, grant our prayer;
 Lord God, we worship Thee!

155

8s. 7s.—No. 5.

UNTIL Cæsar let us render
 All the things that Cæsar's are,
 Custom, fear, and tribute tender,
 Both in time of peace and war.

- 2 Government is by God's order,
 Civil rule by His command,
 For protection to our border,
 Safety, peace, throughout the land.
- 3 By the will of God appointed,
 All must fear the power that be;
 Who lays hand on God's anointed,
 Sins against His majesty.

156

L. M.—No. 1.

O BLESS Thou Heavenly Potentate,
 With wisdom, strength, the powers of state,
 That wrong and violence may cease,
 And Church and home abide in peace.

- 2 Bless rich and poor, the great and small,
 Both friend and foe; Lord, bless Thou all
 The family on earth in love,
 And fit all for Thy home above.
- 3 Thus, with Thy blessing on each hand,
 Will peace and plenty fill the land,

And righteousness spring from the earth,
And life below have higher worth.

- 4 All praise to Thee, O King of kings,
Whose grace to us such blessing brings;
Thee, with the Father, we adore,
And Holy Ghost, forevermore.

157

L. M.—No. 1.

BEFORE Jehovah's awful throne,
Ye nations, bow with sacred joy:
Know that the Lord is God alone;
He can create—and He destroy.

- 2 His sov'reign power, without our aid,
Made us of clay, and formed us men;
And when like wand'ring sheep we strayed,
He brought us to His fold again.

- 3 We are His people, we His care,
Our souls and all our mortal frame:
What lasting honors shall we rear,
Almighty Maker, to Thy name?

- 4 We'll crowd Thy gates with thankful songs,
High as the heav'ns our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.

- 5 Wide as the world is Thy command,
Vast as eternity Thy love;
Firm as a rock Thy truth must stand,
When rolling years shall cease to move.

158

L. M.—No. 1.

LET Zion praise the mighty God,
And make His honors known abroad;
O sweet the joy our songs to raise,
And glorious is the work of praise.

- 2** Our children live secure and blest;
Our shores have peace, our cities rest;
He feeds us all with finest wheat,
And adds His blessing to our meat.
- 3** Through all our coasts His laws are shown,
His Gospel truths made plainly known,
By the pure teachings of the Word,
In Zion's courts; Praise ye the Lord!

159

L. M.—No. 1.

LORD, let Thy goodness lead our land,
Still saved by Thine almighty hand,
The tribute of its love to bring
To Thee our Savior and our King.

- 2** Let ev'ry sacred temple raise
Triumphant songs of holy praise;
Let ev'ry heart and ev'ry home
A temple, Lord, to Thee become.
- 3** Still be it our supreme delight
To walk as in Thy glorious sight;
Still in Thy precepts and Thy fear,
Till life's last hour, to persevere.

MISSION.

(SEE ALSO EPIPHANY HYMNS.)

160

No. 13.

O COME, Eternal Spirit
 Of truth, diffuse Thou light!
 Shine in our soul and banish
 All blindness from our sight!
 Thy holy fire pour o'er us,
 Touch heart and lip, that we
 With faithful, good confession
 Acknowledge Christ and Thee.

2 O Thou, whom our great Monarch
 Hath promised unto us,
 Blest Comforter, come to us,
 And make us chivalrous.
 In these times of indiff'rence
 And dearth of faith, O come!
 And ply the keen-edged weapons
 Of early Christendom.

3 Rank unbelief is rampant,
 Mad folly storms the sky,
 Hence Thou Thyself must arm us
 With weapons from on high:
 With wisdom, grace, endurance,
 And faith robust, and then
 Entirely banish from us
 All false respect for men.

4 These times call for decision,
 Though foes 'gainst us inveigh;
 For open, bold confession,
 Whate'er the world may say:

- In spite of all the glitter
Of gilded heathendom,
To praise, defend, and cherish
Christ's Gospel till He come.**
- 5 Afar, o'er heathen darkness,
The powerful Word breaks day;
They cast, with Satan's shackles,
Their household-gods away;
From every side they hasten
Into the Savior's fold,
And oh! shall it close to us
As to the lost of old!**
- 6. Alas! we truly merit
Such judgment as our lot;
To us the light is shining,
But we receive it not!
O grant us greater fervor
T' implore Thy grace, dear Lord,
That from us be not taken
The light of Thy blest Word.**
- 7 Pour, Spirit, o'er all nations
A Pentecostal shower,
The Word of testimony
Accompany with power,
That heart and lips may open—
The nations' and our own—
And we, through joy and sorrow,
Make Christ's salvation known.**

161

L. M.—No. 1.

- O CHRIST, our true and only Light,
Illumine those who sit in night;
Let those afar now hear Thy voice,
And in Thy fold with us rejoice.
- 2 Fill with the radiance of Thy grace
The souls now lost in error's maze,
And all whom in their secret minds
Some dark delusion haunts and blinds.
- 3 And all who else have strayed from Thee,
Oh gently seek! Thy healing be
To every wounded conscience given,
And let them share the peace of heaven.
- 4 O make the deaf to hear Thy Word,
And help the dumb to speak, dear Lord,
Who dare not yet the faith avow,
Though secretly they hold it now.
- 5 Shine on the darkened and the cold,
Recall those wandered from Thy fold,
Unite those now who walk apart,
Confirm the weak and doubting heart.
- 6 So they with us may evermore
Such grace with wondering thanks adore,
And endless praise to Thee be given
By all Thy Church in earth and heaven.

162

S. M.—No. 3.

- O LORD, our God, arise,
The cause of truth maintain,
And wide o'er all the peopled world
Extend its blessed reign.

- 2 Thou Prince of Life, arise,
Nor let Thy glory cease;
Far spread the conquests of Thy grace,
And bless the earth with peace.
- 3 O Holy Spirit, rise,
Expand Thy heav'nly wing,
And o'er a dark and ruined world,
Let light and order spring.
- 4 O all ye nations, rise,
To God, the Savior, sing;
From shore to shore, from earth to heav'n,
Let echoing anthems ring.

163

No. 13.

- FROM Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.
- 2 What though the spicy breezes
Blow soft o'er Ceylon's isle—
Though ev'ry prospect pleases,
And only man's vile?—
In vain, with lavish kindness,
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.
- 3 Shall we, whose souls are lighted
By wisdom from on high—

Shall we to man benighted
 The lamp of life deny?
 Salvation!—O salvation!
 The joyful sound proclaim,
 Till earth's remotest nation
 Has learned Messiah's name.

- 4 Waft—waft, ye winds, His story;
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole;
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 Returns in bliss to reign.

164

L. M.—No. 1.

JESUS shall reign where'er the sun
 Does his successive journeys run;
 His kingdom stretch from shore to shore,
 Till moons shall wax and wane no more.

- 2 People and realms of ev'ry tongue
 Dwell on His love with grateful song;
 And with united hearts proclaim
 That grace and truth by Jesus came.
- 3 Blessings abound where'er He reigns,
 The pris'ner leaps to loose his chains;
 The weary find eternal rest,
 And all the sons of want are blest.
- 4 Where He displays His healing power,
 The sting of death is known no more:
 In Him the sons of Adam boast
 More blessings than their father lost.

165

7s.—No. 4.

SPREAD, O spread, thou mighty Word,
Spread the kingdom of the Lord,
That in earth's remotest bound
Men may hear thy joyful sound.

- 2 Tell them how the Father's will
Made the world, and keeps it still,
How His only Son He gave
Man from sin and death to save.
- 3 Tell of our Redeemer's love,
Who forever doth remove,
By His holy sacrifice,
All the guilt that on us lies.
- 4 Tell them of the Spirit given
As our guide through Christ to heaven,
Strong and holy, just and true,
Working both to will and do.
- 5 Word of Life! most pure and strong,
Lo! for thee the nations long:
Spread and banish by thy light
Everywhere sin's dreary night.
- 6 Up! the ripening fields we see,
Mighty shall the harvest be;
But the reapers still how few!
Lord, send men Thy work to do.

II.—THE CATECHISM.

WORKS AND ATTRIBUTES OF GOD.

166

C. M.—No. 2.

SONGS of immortal praise belong
To my almighty God:
He hath my heart, and He my tongue,
To spread His name abroad.

2 How great the works His hand hath wrought!
How glorious in our sight!
And men in every age have sought
His wonders with delight.

3 How most exact is nature's frame!
Th' eternal God, how wise!
His counsels never change the scheme
That His first thoughts devise.

4 When He through Christ redeemed our race
He fixed His cov'nant sure;
His precious promises of grace
To endless years endure.

5 Nature, and time, and earth, and skies,
His heavenly skill proclaim;
But they alone are truly wise
Who know in Christ His name.

167

C. M.—No. 2.

WE sing th' almighty power of God,
 Who bade the mountains rise,
 Who spread the flowing seas abroad,
 And built the lofty skies.

2 We sing the wisdom that ordained
 The sun to rule the day;
 The moon shines, too, at His command,
 And all the stars obey.

3 We sing the goodness of the Lord,
 Who fills the earth with food;
 Who formed His creatures by a word,
 And then pronounced them good.

4 Lord, how Thy wonders are displayed,
 Where'er we turn our eyes,
 Whether we view the ground we tread,
 Or gaze upon the skies!

5 But far more glorious is Thy grace
 Revealed in Christ, Thy Son,
 In whom we see a Father's face
 And worship at His throne.

168

C. M.—No. 2.

MAKER of all things, mighty Lord!
 We own Thy power divine;
 The winds and waves obey Thy Word,
 For all their strength is Thine.

2 Wide as the wintry tempests sweep,
 They work Thy sov'reign will;
 Thy voice is heard upon the deep,
 And all its waves are still.

- 3 When dangers threat in every form,
And death itself is near;
O God, amid the raging storm,
We're safe beneath Thy care.
- 4 With cheerful hope on Thee we stay,
To rescue from the grave;
Thou, whom the elements obey,
In Christ art near to save.

169

L. M.—No. 1.

- T**HE Lord is King! lift up thy voice,
O earth! and all ye heavens rejoice!
From world to world the joy shall ring:
The Lord Omnipotent is King!
- 2 The Lord is King! who then shall dare
Resist His will, distrust His care?
Holy and true are all His ways;
Let every creature speak His praise.
- 3 The Lord is King! exalt your strains,
Ye saints! your God, your Father, reigns;
One Lord and Savior all secures;
He reigns, and life and death are yours.

170

L. M.—No. 1.

- L**ORD, Thy omniscience I adore!
Thou knowest all that was before,
Is now, and all that e'er shall be
In time and through eternity.
- 2 Thou too hast searched and seen me through,
Awake, asleep, I'm in Thy view;
My going out, my coming in,
Thou seest, and my thoughts within.

- 3 Before my lips my thoughts obey,
 Thou knowest what I mean to say;
 Yea, long ere yet they are my own,
 My thoughts, as Thine, to Thee are known.
- 4 Such knowledge is too great for me,
 Too wonderful! I bow to Thee
 In humble awe, and, rapt, adore
 Thy vast omniscience all the more!
- 5 Lord Jesus do Thou light my heart,
 And bid all darkness thence depart!
 O keep me steadfast in Thy grace,
 Till I shall see Thee face to face.

171

8s.7s.—No. 5.

- GOD is love: His mercy brightens
 All the path in which we rove;
 Bliss He wakes and woe He lightens,
 God is wisdom, God is love.
- 2 Time and change are busy ever,
 Man decays and ages move;
 But His mercy waneth never;
 God is wisdom, God is love.
- 3 E'en the hour that darkest seemeth,
 Will His changeless goodness prove;
 From the gloom His brightness streameth;
 God is wisdom, God is love.
- 4 He with earthly care entwineth
 Hope and comfort from above;
 Everywhere His glory shineth;
 God is wisdom, God is love.

172

L. M.—No. 1.

OF Omnipresent Grace I sing;
For, though I take the morning's wing
And dwell beyond the outer sea,
Yet art Thou present there with me.

2 Thy hand shall lead me by the way,
Thy right hand be my staff and stay;
Though darkness compass me around,
Night shall be light where Thou art found.

3 Where Thou art, darkness cannot stay,
Thou turnest darkness into day;
Both night and light are one to Thee:
In darkness Thou still seest me.

4 Thine eye beheld me yet unborn,
And watched my steps from earliest morn;
My ways are written in Thy book:
By Thee I live, to Thee I look.

5 Thy thoughts are precious to my heart;
Thy presence bids all care depart;
I lay me down, Thou art with me;
I wake—and still I am with Thee.

6 Lord, try my way and me anew;
Prove Thou my heart and make it true,
And lead me in the better way,
To life, to Thee—for aye and aye.

173

No. 6.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye:

My noon-day walks He shall attend,
And all my midnight hours defend.

- 2 Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For Thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

174

L. M.—No. 1.

THY ways, O Lord! with wise design,
Are framed upon Thy throne above,
And every dark and bending line
Meets in the centre of Thy love.

- 2 With feeble light, and half obscure,
Poor mortals Thine arrangements view;
Not knowing that the least are sure,
And the mysterious just and true.

- 3 Thy flock, Thine own peculiar care,
Though now they seem to roam uneyed,
Are led or driven only where
They best and safest may abide.

- 4 They neither know nor trace the way:
But whilst they trust Thy guardian eye,
Their feet shall ne'er to ruin stray,
Nor shall the weakest fail or die.

- 5 My favored soul shall meekly learn
To lay her reason at Thy throne;
Too weak Thy secrets to discern,
I'll trust Thee for my guide alone.

175

C. M.—No. 2.

GOD moves in a mysterious way,
His wonders to perform,
He plants His footsteps in the sea,
And rides upon the storm.

2 Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sov'reign will.

3 Ye fearful saints! fresh courage take;
The clouds ye so much dread
Are big with mercy, and will break
In blessings on your head.

4 Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

5 His purposes will ripen fast,
Unfolding ev'ry hour;
The bud may have a bitter taste,
But sweet will be the flower.

6 Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

176

No. 52.

OUR God is true!—Them He will ne'er forsake
For whom His love He shows;
Our God is true!—We shall His care partake
In all our joys and woes;

His wings will spread their shelter o'er us:
 Though mountains quake, earth yawn before us,
 Our God is true!

2 Our God is true!—He is a faithful Friend,
 We from experience know;
 And, rest assured, He will our souls defend
 From ev'ry watchful foe.
 His cov'nant love gives no denial
 To humble faith, in hours of trial,—
 Our God is true!

3 Our God is true!—Never forget, my soul,
 How kind and true He is!
 Be true to God!—Let this thy life control
 And be devoutly His!
 From loving Him let nothing drive thee!
 And of this stay let none deprive thee,—
 Our God is true!

177

C. M.—No. 2.

OUR God, our Help in ages past,
 Our Hope for years to come,
 Our Shelter from the stormy blast,
 And our eternal Home!

2 Under the shadow of Thy throne
 Thy saints have dwelt secure:
 Sufficient is Thine arm alone,
 And our defense is sure.

3 Before the hills in order stood,
 Or earth received her frame,
 From everlasting Thou art God,
 For aye wilt be the same.

- 4 A thousand ages in Thy sight
Are like an evening gone ;
Short as the watch that ends the night
Before the rising sun.
- 5 Time, like an ever-rolling stream,
Bears all its sons away ;
They fly, forgotten, as a dream
Dies at the opening day.
- 6 O God, our Help in ages past,
Our Hope for years to come,
Be Thou our Guard while troubles last,
And our eternal Home !
-

THE WORD.

178

L. M.—No. 1.

- T** WAS by an order from the Lord,
The ancient prophets spoke His word ;
His Spirit did their tongues inspire,
And warmed their hearts with heavenly fire.
- 2 The works and wonders which they wrought
Confirmed the messages they brought:
The prophet's pen succeeds His breath,
To save the holy words from death.
- 3 Great God! mine eyes with pleasure look
Upon Thy precious holy book ;
There my Redeemer's face I see,
And read His name who died for me.
- 4 Let all false raptures of the mind
Be lost, and vanish in the wind ;

Here I can fix my hope secure:
This is Thy word, and must endure.

179

L. M.—No. 1.

GOD gave His Word by holy men,
The words dictating to their pen;
That Word shall shine with glorious ray
When heaven and earth have passed away.

2 It is not changeful human thought
That here to darkened souls is brought,
But everlasting truth and right
That shed on man their heavenly light.

3 It makes the way of faith so plain
That none in darkness need remain;
Who meekly choose it as their guide
Shall not in doubt and gloom abide.

4 It makes the path of duty clear,
That all in this may persevere;
Who humbly heed its righteous way
Shall not from right and virtue stray.

5 For faith and life, for thought and deed,
No other rule and guide we need:
When God the King proclaims His will,
'Tis meet all others should be still.

6 To this alone may we adhere,
In faith and love and godly fear,
And ever walking by His Word,
Give glory to our Sov'reign Lord.

180

L. M.—No. 1.

WHEN Israel through the desert passed,
 A fiery pillar went before,
 To guide them through the dreary waste,
 And lessen the fatigues they bore.

- 2 Such is Thy glorious word, O God!
 'Tis for our light and guidance giv'n;
 It sheds a lustre all abroad,
 And points the path to bliss and heav'n.
- 3 It fills the soul with sweet delight,
 And quickens its inactive powers;
 It sets our wand'ring footsteps right,
 Displays Thy love, and kindles ours.
- 4 Its promises rejoice our hearts;
 Its doctrines are divinely true;
 While highest wisdom it imparts,
 It comforts and instructs us too.
- 5 Ye favored lands that have this word,
 Ye saints who feel its saving power,
 Unite your tongues to praise the Lord,
 And His redeeming grace adore.

181

L. M.—No. 1.

FORSAKE us not—O Lord be near
 Thy Church, when low'ring clouds appear;
 That heav'nly light, Thy Word divine;
 Continue in our midst to shine.

- 2 While sin and death around we see,
 O grant that we may constant be;
 And pure retain, till life is spent,
 Thy precious Word and Sacrament.

- 3 Dear Savior! help, Thy church uphold;
For we are sluggish, thoughtless, cold;
Indue Thy Word with power and grace,
And spread its truth in ev'ry place.
- 4 Yes! leave us but Thy Word, we pray;
The fatal wiles of Satan stay;
Oh smile upon Thy church: give grace,
And courage, patience, love, and peace.
- 5 O God! how sin's dread works abound;
Throughout the earth no rest is found;
And wide has falsehood's spirit spread,
And error boldly rears its head.
- 6 And ever is there something new
Devised to change Thy doctrines true;
Lord Jesus! as thou still dost reign,
Those vain, presumptuous minds restrain.
- 7 And as the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy,
And keep us ever true to Thee.
- 8 Thy Word shall fortify us hence,
It is Thy Church's sure defense;
O let us in its power confide,
That we may seek no other guide.
- 9 Here on Thy Word in faith we lean,
There Thou shalt be forever seen;
And when our journey endeth here,
Receive us, Lord, in glory there.

182

L. M.—No. 1.

THE Law of God is good and wise,
And sets His will before our eyes;
Shows us the way of righteousness,
And dooms to death when we transgress.

- 2 Its light of holiness imparts
The knowledge of our sinful hearts,
That we may see our lost estate,
And seek deliv'rance ere too late.
- 3 To those who help in Christ have found,
And would in works of love abound,
It shows what deeds are His delight,
And should be done as good and right.
- 4 When men the offered help disdain,
And dead in sin and woe remain,
Its terrors in their ear resounds,
And keeps their wickedness in bounds.
- 5 The law is good, but since the fall
Its holiness condemns us all:
It dooms us for our sin to die,
And has no power to justify.
- 6 To Jesus we for refuge flee,
Who from the curse has set us free,
And humbly worship at His throne,
Saved by His grace through faith alone.

183

L. M.—No. 1.

THE Gospel shows the Father's grace,
Who sent His Son to save our race:
Proclaims how Jesus lived and died
That man might thus be justified.

- 2 It sets the Lamb before our eyes
Who made th' atoning sacrifice,
And calls the souls with guilt oppressed
To come and find eternal rest.
- 3 It brings the Savior's righteousness
Our souls to robe in royal dress;
From all our guilt it brings release,
And gives the troubled conscience peace.
- 4 It is the power of God to save
From sin and Satan and the grave;
It works the faith which firmly clings
To all the treasures which it brings.
- 5 It bears to all the tidings glad,
And bids their hearts no more be sad;
The heavy laden soul it cheers,
And banishes their guilty fears.
- 6 May we in faith its tidings learn,
Nor thanklessly its blessings spurn;
May we in faith its truth confess,
And praise the Lord our righteousness.

184

S. M.—No. 3.

- LET ev'ry ear attend,
And ev'ry heart rejoice;
The trumpet of the Gospel sounds
With an inviting voice.
- 2 Ho! all ye starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

- 3 Here wisdom has prepared
 A soul-reviving feast,
 And bids your longing appetites
 The rich provision taste.
- 4 Ho! ye that pant for streams,
 And pine away and die,
 Here you may quench your raging thirst
 With springs that never dry.
- 5 Rivers of mercy here
 In a rich ocean join;
 Salvation in abundance flows,
 Like floods of milk and wine.
- 6 The gates of Gospel grace
 Stand open night and day:
 Lord! we are come to seek supplies,
 And drive our wants away.

- THY Word, O Lord, is gentle dew
 To suffering hearts that want it;
 O shed Thy heavenly balm anew,
 To all Thy garden grant it.
 Refreshed by Thee,
 May every tree
 Bud forth and blossom to Thy praise,
 And bear much fruit in after days.
- 2 Thy Word is like a flaming sword,
 A sharp and mighty arrow,
 A wedge that cleaves the rock; that Word
 Can pierce through heart and marrow;
 O send it forth
 O'er all the earth,

The darkened heart to cleanse and win,
And shatter all the might of sin.

- 3 Thy Word, a wondrous star, supplies
True guidance when we need it;
It points to Christ, it maketh wise
All simple hearts that heed it;
Let not its light
E'er sink in night,
But still in every spirit shine,
That none may miss that light divine.

86

L. M.—No. 1.

- THE precepts of the Word are pure,
Its promises and hopes endure;
The statutes of the Lord are right,
In keeping them is great delight.
- 2 The teachings of God's Word impart
His gracious counsels to the heart,
And higher principles instil,
And mould anew the heart and will.
- 3 Lord, Thy commands be our delight,
Thy Gospel be our saving might;
And by Thy truth on us impress
The image of Thy holiness.
- 4 Then will our life, in turn, conform
Unto Thy Word, as guide and norm:
And by our walk it shall appear,
That our profession is sincere.
- 5 Grant grace for grace to us anew,
To practice still what we hold true;
And grant that what we hold, dear Lord,
Be the pure doctrines of Thy Word.

187

L. M.—No 1.

IN vain would boasting reason find
 The path to happiness and God :
 Her weak directions leave the mind
 Bewildered in a doubtful road.

2 Jesus, Thy words alone impart
 Eternal life ; on these I live ;
 Diviner comforts cheer my heart
 Than all the powers of nature give.

3 Here let my constant feet abide ;
 Thou art the true, the living way :
 Let Thy good Spirit be my guide
 To the bright realms of endless day.

4 The various forms that men devise
 To shake my faith with treach'rous art,
 I scorn as vanity and lies,
 And bind Thy gospel to my heart.

188

L. M.—No. 1.

WE have a sure, prophetic Word,
 By inspiration of the Lord ;
 And though assailed on every hand,
 Jehovah's Word shall ever stand.

2 By powers of Empire banned and burned,
 By Pagan pride rejected, spurned,
 The Word still stands the Christian's trust,
 While haughty empires lie in dust. •

3 Lo ! what the Word in times of old
 Of future days and deeds foretold,
 Is all fulfilled, while ages roll,
 As traced on the prophetic scroll.

- 4 Abiding, steadfast, firm, and sure,
 The teachings of the Word endure :
 Blest he who trusts this steadfast Word,
 His anchor holds in Christ, the Lord.

189

No. 29.

- PRECIOUS Word from God in heaven,
 Full of blessedness to me,
 All my trust to thee is given,
 And my springs all rise in thee ;
 I in thee find all I need,
 That my soul to God can lead.
- 2 Gracious Spirit, Thou who showest
 In the Word the Father's heart,
 And all needful help bestowest,
 Light and sense to me impart,
 That I may the riches see
 Which God's Word here offers me.
- 3 In its solemn contemplation
 From vain cares let me be free,
 And in prayerful adoration
 Stay Thou all my thoughts on Thee,
 That the world may not annoy
 While I make Thy Word my joy.
- 4 What I read, help that I heed it,
 What Thou sayest, let me do ;
 Strength to faith grant as I need it,
 And remind me still anew
 That the faith that counts above
 Is e'er active here in love.
- 5 Let Thy grace sustain, protect me,
 That my ways ne'er from Thee part ;

Thy enlightening Word direct me;
 Seal this treasure in my heart,
 That my faith may steadfast prove,
 Till I walk by sight above.

THE CHURCH.

190

No. 54.

WAKE, Spirit, who in times now olden
 Didst fire the watchmen of the Church's youth,
 And them 'gainst ev'ry foe embolden,
 To witness day and night th' eternal truth,
 Whose voices through the world are ringing still,
 And bringing hosts to know and do Thy will.

2 Soon may that fire from heaven be lent us,
 That swift from land to land its flames may leap;
 Soon, Lord, that priceless boon be sent us
 Of faithful servants, fit for Thee to reap
 The harvest of the soul—look down and view
 How great the harvest, but the lab'ers few.

3 Lord, to our earnest prayer now hearken,
 The prayer we offer at Thy Son's command;
 For, lo! while storms around us darken,
 Thy children's hearts are stirred in every land
 To cry for help, with fervent soul, to Thee;
 O hear us, Lord, and speak: "Thus let it be!"

4 O speedily that help be granted!
 Send forth evangelists, in spirit strong,
 Armed with Thy Word, a host undaunted,
 Bold to attack the rule of ancient wrong,

And let them all the earth for Thee reclaim,
To be Thy kingdom and to know Thy name!

Grant that for which Thy people calleth!

Send down Thy promised Spirit, Lord, in might,
Before whom every barrier falleth,

And let it thus at evening-time be light;
O! rend the heavens, and make Thy presence felt,
The chains that bind us at Thy touch would melt.

Let Zion's paths lie waste no longer,

Remove the hindrances that there have lain,
And let Thy Word go forth to conquer;

Destroy false doctrine, root out notions vain,
Set free from hirelings, let the Church and School
Bloom as a garden 'neath Thy prosp'ring rule.

91

No. 11.

GLORIOUS things of Thee are spoken,
Zion, City of our God;

He, whose word cannot be broken,
Formed thee for His own abode.

On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

2 See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters
And all fear of want remove.
Who can faint while such a river
Ever flows their thirst t' assuage?
Grace which, like the Lord, the Giver,
Never fails from age to age.

3 Savior, since of Zion's city
 I, through grace, a member am,
 Let the world deride or pity,
 I will glory in Thy Name.
 Fading is the worldling's pleasure,
 All his boasted pomp and show;
 Solid joys and lasting treasure,
 None but Zion's children know.

192

8s.7s.—No 5.

HARK! the Church proclaims her honor,
 And her strength is only this:
 God hath laid His choice upon her,
 And the work she doth is His.

2 He His Church has firmly founded,
 He will guard what He began;
 We by sin and foes surrounded,
 Build her bulwarks as we can.

3 Onward, then! for naught despairing,
 Calm we follow at His Word,
 Thus through joy and sorrow bearing
 Faithful witness to our Lord.

4 Though we here must strive with weakness,
 Though in tears we often bend,
 What His might began in meekness
 Shall achieve a glorious end.

193

No. 9.

JESUS, whom Thy Church doth own
 As her Head and King alone,
 Bless me Thy poor member too;
 And Thy Spirit's influence give

That to Thee henceforth I live,
Daily Thou my strength renew.

2 Let Thy living Spirit flow
Through Thy members all below,
With its warmth and power divine;
Scatter'd far apart they dwell,
Yet in every land, full well,
Lord, Thou knowest who is Thine.

3 Those who serve Thee I would serve,
Never from their union swerve,
Here I cry before Thy face—
Zion, God give thee good speed,
Christ thy footsteps ever lead,
Make thee steadfast in His ways.

94

S. M.—No. 3.

I LOVE Thy Zion, Lord!
The house of Thine abode;
The Church, O blest Redeemer! saved
By Thine own precious blood.

2 I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

3 Should I with scoffers join
Her altars to abuse?
No! better far my tongue were dumb,
My hand its skill should lose.

4 O ne'er may I forget
Her welfare nor her woe;
Lest ev'ry joy my heart forsake,
And ev'ry grief o'erflow.

5 For her my tears shall fall ;
 For her my prayers ascend ;
 To her my cares and toils be given,
 Till toils and cares shall end.

6 Beyond my highest joy
 I prize her heavenly ways,
 Her sweet communion, solemn vows,
 Her hymns of love and praise.

195

No. 19.

ON the mountain top appearing,
 Lo, the sacred herald stands,
 Welcome news to Zion bearing,
 Zion long in hostile lands :
 Mourning captive,
 God Himself will loose thy bands.

2 Has thy night been long and mournful,
 Have thy friends unfaithful proved ?
 Have thy foes been proud and scornful,
 By thy sighs and tears unmoved ?
 Cease thy mourning,
 Zion still is well beloved.

3 God, thy God, will now restore thee !
 He Himself appears thy friend :
 All thy foes shall flee before thee ;
 Here their boasts and triumphs end :
 Great deliv'rance
 Zion's King vouchsafes to send.

196

L. M.—No. 1.

THINE honor rescue, righteous Lord !
 Hear Zion's sighs and help afford ;
 Destroy the wiles of potent foes,
 Who still Thy Word and truth oppose.

2 Their craft and vaunting pomp are great ;
 High beat their hearts, with power elate ;
 Our dearest hopes they but deride,
 And deem us nothing in their pride.

3 Forgive, O Lord ! our sins forgive,
 Show us Thy face and let us live :
 Convince Thy foes throughout the land
 That godless counsels shall not stand.

4 Preserve Thy little flock in peace,
 Nor let Thy boundless mercy cease :
 Let it to all the world appear
 Thy holy Church indeed is here.

5 That Thou art with us, loud proclaim
 Who put'st each enemy to shame,
 Dost all their haughtiness suppress,
 And help Thine own in their distress.

197

No. 55.

THOU little flock, be not afraid,
 Though foes against thee stand arrayed,
 And ready to destroy thee,
 Although thy ruin they prepare,
 And fill thee oft with anxious care :
 They shall not long annoy thee.

2 Thy cause is God's ; this comfort thee,
 And His, not thine, the vengeance be :

Let Him perform His pleasure;
 The needful help thou shalt obtain,
 Thee and His word He will sustain,
 Through Christ, His own dear Treasure.

- 3 As God is God, and true his word,
 Fierce Satan and his hellish herd,
 The world and all their powers,
 Shall reap but shame beneath His rod:
 God is with us, and we with God:
 The vict'ry must be ours.

198

No. 56.

CHRIST, Thou the Champion of the band who own
 Thy cross, O make Thy succor quickly known:
 The schemes of those who long our blood have
 sought
 Bring Thou to naught.

- 2 Do Thou Thyself for us, Thy children, fight,
 Withstand the devil, quell his rage and might,
 Whate'er assails Thy members left below
 Do Thou o'erthrow.
- 3 And give us peace; peace in the Church and school,
 Peace to the powers who o'er our country rule,
 Peace to the conscience, peace within the heart,
 Do Thou impart.
- 4 So shall Thy goodness here be still adored,
 Thou Guardian of Thy little flock, dear Lord,
 And heaven and earth through all eternity
 Shall worship Thee.

199

No. 57.

- L**ORD, in Thy kingdom there shall be
 No aliens from each other,
 But even as he loves himself
 Each saint shall love his brother.
- 2 When in Thy courts below we meet
 To mourn our sinful living,
 And with united hearts repeat
 Confession, creed, thanksgiving:
- 3 Make us to hear, in each sweet word,
 Thy Holy Spirit calling
 To oneness with Thy Church and Thee,
 That heavenly bond forestalling.
- 4 One baptism and one faith have we,
 One Spirit sent to win us,
 One Lord, one Father, and one God,
 Above, and through, and in us.
- 5 Never by schism, or by sin,
 May we that union sever,
 Till all, to perfect stature grown,
 Are one with Thee forever.

200

C. M.—No. 2.

- T**HE saints on earth and those above
 But one communion make;
 Joined to their Lord, in bonds of love,
 All of His grace partake.
- 2 One family, we dwell in Him,
 One church above, beneath;
 Though now divided by the stream,
 The narrow stream of death.

- 3 One army of the living God,
 To His commands we bow;
 Part of the host have passed the flood,
 And part are crossing now.
- 4 Lo! thousands to their endless home
 Are swiftly borne away;
 And we are to the margin come,
 And soon must launch as they.
- 5 Lord Jesus! be our constant guide!
 Then when the word is given,
 Bid death's cold flood its waves divide,
 And land us safe in heaven.

201

S. M.—No. 3.

- G**REAT is the Lord our God,
 And let His praise be great;
 He makes the church His own abode,
 His most delightful seat.
- 2 In Zion God is known,
 A refuge in distress:
 How bright has His salvation shone
 Through all her palaces!
- 3 When kings against her joined,
 And saw the Lord was there,
 In wild confusion of the mind,
 They fled with hasty fear.
- 4 Oft have our fathers told,
 Our eyes have often seen,
 How well our God secures the fold
 Where His own sheep have been.

- 5 In ev'ry new distress
We'll to His house repair;
We'll call to mind His wondrous grace,
And seek deliv'rance there.
-

CATECHETICAL INSTRUCTION.

202

C. M.—No. 2.

- L**ET Children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.
- 2 He bids us make His glories known,
His works of power and grace,
And will convey His wonders down,
Through every rising race.
- 3 Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.
- 4 Thus learn they that in God alone
Their hope securely stands;
And may they ne'er forget His works,
But practice His commands.

203

L. M.—No. 1.

- O** God, may we e'er pure retain
The catechismal doctrine plain,
As Luther taught the heavenly truth
In simple style to tender youth,

- 2 That we Thy holy law may know
And mourn our sin and all its woe,
And yet believe in Father, Son,
And Holy Spirit, Three in one.
- 3 That we may on our Father call,
Who can and will give help to all,
And, washed with water by the Word,
Walk ever worthy of our Lord.
- 4 That if one fall, he rise again,
And hasten pardon to obtain,
Receive the sacrament in faith,
Amen. Lord, grant a happy death.
-

THE DECALOGUE.

204

No. 58.

THAT men a godly life might live,
God did these Ten Commandments give
By His true servant Moses, high
Upon the Mount of Sinai.

Kyrie eleison.*

- 2 I am Thy God and Lord alone,
No other God beside me own;
Put thy whole confidence in Me,
And love me in sincerity.
Kyrie eleison.
- 3 By idle word and speech profane
Take not My holy name in vain;
And praise not aught as good and true
But what God doth both say and do.
Kyrie eleison.

*Q Lord, have mercy.

4 Hallow the day which God hath blest,
That Thou and all Thy house may rest:
Keep hand and heart from labor free,
That God may have His work in Thee.
Kyrie eleison.

5 Give to thy parents honor due,
Be dutiful and loving too;
And help them when their strength decays,
Then God shall give thee length of days.
Kyrie eleison.

6 Harbor no hatred, nor ill will,
Lest hate breed anger, and thou kill;
Be patient and of gentle mood,
And to thine enemy do good.
Kyrie eleison.

7 Be faithful to thy marriage vows,
Thy heart give only to thy spouse;
Keep pure thy life, and lest thou sin,
Use temperance and discipline.
Kyrie eleison.

8 Steal not, oppressive acts abhor,
Nor wring their life-blood from the poor;
But open wide thy loving hand
To all the needy in the land.
Kyrie eleison.

9 Bear not false witness, nor belie
Thy neighbor by foul calumny;
Defend his innocence from blame,
And hide with charity his shame.
Kyrie eleison.

- 10 Thy neighbor's wife desire thou not,
His house, nor aught that he hath got;
But wish that his such good may be,
As thine own heart doth wish for thee.

Kyrie eleison.

- 11 God these Commandments gave, therein
To show thee, son of man, thy sin,
And make thee also well perceive,
How unto God man ought to live.

Kyrie eleison.

- 12 Help us, Lord Jesus Christ, for we
A Mediator have in Thee;
Without Thy help our works are vain,
And merit only endless pain.

Kyrie eleison.

205

No. 58.

WILT thou, O man, live happily,
And dwell with God eternally,
The Ten Commandments keep, for thus
Our God Himself commanded us.

Kyrie eleison.

- 2 I am the Lord, Thy God, take heed
No other god doth thee mislead:
Thy heart shall trust alone in Me,
Yea Mine own kingdom shalt thou be.

Kyrie eleison.

- 3 Honor My Name in word and deed,
And call on Me in time of need:
And sanctify the holy day
That work in thee I also may.

Kyrie eleison.

4 Obedient always, next to Me,
 To father and to mother be;
 Kill no man, even anger dread:
 Keep undefiled thy marriage bed.
 Kyrie eleison.

5 Steal not, nor do thy neighbor wrong
 By bearing witness with false tongue:
 Thy neighbor's wife desire thou not,
 Nor grudge him aught that he has got.
 Kyrie eleison.

206

L. M.—No. 1.

ALMIGHTY Lord of earth and heaven,
 The Ten Commandments Thou hast given
 Reveal how wicked I have been,
 And make me dread the curse of sin.

2 I've loved the creature more than Thee,
 And sinned against Thy majesty;
 My love and trust to Thee denied,
 On self and man my soul relied.

3 My lips have oft, from heart profane,
 Employed Thy holy name in vain;
 Forgetful of Thy cov'nant grace,
 How seldom have I sought Thy face!

4 In sinful cares, or work, or play,
 I've often spent Thy holy day,
 Despised Thy Word, strayed from Thy fold,
 And left Thy benefits untold.

5 My parents oft I've disobeyed,
 Their good with evil deeds repaid:
 I've been unchaste in word and deed,
 And careless of my neighbor's need,

- 6 Ah, how my sins are multiplied!
When by Thy law my life is tried.
O jealous God, do pity me
And mark not mine iniquity!
- 7 Let grace to judgment be preferred;
Remove the curse I have incurred;
For Jesus' sake my sins forgive,
And may I to Thy glory live.

207

L. M.—No. 1.

- O LORD, my soul convicted stands
Of breaking all Thy Ten Commands;
And on me justly might'st Thou pour
Thy wrath in one eternal shower.
- 2 But thanks to God, its loud alarms
Have warned me of approaching harms,
And now, O Lord, my wants I see;
Lost and undone I come to Thee.
- 3 I know my worthless righteousness
Can ne'er Thy broken Law redress,
Yet in the Gospel plan I see,
There's hope of pardon e'en for me.
- 4 There I behold with wonder, Lord!
That Christ hath to Thy Law restored
Those honors on th' atoning day,
Which guilty sinners took away.
- 5 Amazing wisdom, power, and love,
Displayed to rebels from above!
Do Thou, O Lord, my faith increase
To love and trust Thy plan of grace.

THE CREED.

208

No. 59.

WE all believe in one true God,
 Maker of all earth and heaven ;
 The Father, Who to us in love
 Hath the claim of children given.
 He in soul and body feeds us,
 All we want His hand provides us,
 Through all snares and perils leads us,
 Watches that no harm betides us ;
 He cares for us by day and night,
 All things are governed by His might.

- 2 And we believe in Jesus Christ,
 His own Son, our Lord, possessing
 An equal Godhead, throne and might,
 Through Whom comes the Father's blessing;
 Conceived of the Holy Spirit,
 Born of Mary, virgin mother!
 That lost man might life inherit
 Made true Man, our elder Brother,
 Was crucified by sinful men,
 And raised by God to life again.

- 3 Also the Holy Ghost we own,
 Who sweet grace and comfort giveth,
 And with the Father and the Son
 In eternal glory liveth ;
 Who the Christian Church doth even
 Keep in unity of spirit ;
 Sins are verily forgiven
 Through the blest Redeemer's merit ;
 All flesh shall rise again, and we
 Shall live with God eternally. Amen.

209

No. 2.

- ONE true God we all confess:
 Father, Son, and Holy Ghost,
 Present Helper in distress,
 Praised by all the heavenly host:
 God the Father, by whose might
 All things are, and move aright.
- 2 Jesus Christ as Lord we own:
 God of God, and Mary's Son,
 Who descended from His throne,
 And for us salvation won;
 Who His blood and life hath given
 That we might be heirs of heaven.
- 3 We the Holy Ghost adore—
 Going forth from Father, Son,—
 Who consoles us evermore,
 Lest we be by sin undone.
 Praise, O Holy Trinity!
 Praise forever be to Thee.
-

FAITH.

210

L. M.—No. 1.

- FAITH is a living power from heaven,
 That grasps the promise God hath given,
 A confidence in Christ alone
 Whose grace cannot be overthrown.
- 2 Faith in the conscience worketh peace,
 And bids the mourner's weeping cease;
 By faith the children's place we claim,
 And give all honor to One Name.

- 3 Faith feels the Spirit's kindling breath
In love and hope that conquer death;
Faith worketh joyfulness in God,
And trusts and blesses e'en the rod.
- 4 We thank Thee then, O God of heaven,
That Thou to us this faith hast given;
Preserve to us Thy Spirit's grace
Till we shall see Thee face to face.

211

No. 9.

- FAITH is wisdom from on high,
Hearing ear and seeing eye;
In the soul a higher light
Than the ken of mortal sight:
Vivid trust in hope serene,
Evidence of things not seen.
- 2 Faith in meekness, as is meet,
Sits and learns at Jesus' feet;
Nestles closely to the Lord,
Happy in the Master's Word;
Cleaves to it, defends it then:
This to faith is Yea, Amen.
- 3 Faith is sure, where sight is blind:
While lost sense may nowhere find
Hope, to stay a sinking soul
When the billows o'er it roll,
Faith directs its saving quest
To the cross, and there finds rest.
- 4 Faith, in childlike trust, is wise:
Trusting Him who never lies;
By whose grace the weak grow strong,
Change their sighing into song.

Praise be Thine, O Lord of might!
Faith shall end in glorious sight.

212

C. M.—No. 2.

DELUDED souls, that dream of heaven,
And make their empty boast
Of inward joys and sins forgiven,
While they are slaves to lust!

2 Vain are our fancies, airy flights,
If faith be cold and dead;
None but a living power unites
To Christ, the living Head:

3 A faith that changes all the heart;
A faith that works by love;
That bids all sinful joys depart,
And lifts the thoughts above.

4 Faith must obey our Father's will,
As well as trust His grace:
A pard'ning God requires us still
To perfect holiness.

213

C. M.—No. 2.

O LET triumphant faith dispel
The fears of guilt and woe!
If God be for us, God the Lord,
Who, who shall be our foe?

2 He who His only Son gave up
To death, that we might live,
Shall He not all things freely grant,
That boundless love can give.

3 Who now His people shall accuse?
'Tis God hath justified:

Who now His people shall condemn?
The Lamb of God hath died.

- 4 And He who died hath risen again,
Triumphant, from the grave:
At God's right hand for us He pleads,
Omnipotent to save.

214

C. M.—No. 2.

- O FOR a faith that will not shrink,
Though pressed by ev'ry foe,
That will not tremble on the brink
Of any earthly woe!
- 2 That will not murmur nor complain
Beneath the chast'ning rod,
But, in the hour of grief and pain,
Will lean upon its God;
- 3 A faith that shines more bright and clear
When tempests rage without;
That, when in danger, knows no fear,
In darkness, feels no doubt;
- 4 That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile;
- 5 A faith that keeps the narrow way
Till life's last hour is fled,
And with a pure and heavenly ray
Lights up a dying bed.
- 6 Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.

PRAYER.

215

C. M.—No. 2

PRAYER is the soul's sincere desire,
 Uttered or unexpressed,
 The motion of a hidden fire
 That trembles in the breast.

2 Prayer is the burden of a sigh,
 The falling of a tear;
 The upward glancing of an eye
 When none but God is near.

3 Prayer is the simplest form of speech
 That infant lips can try:
 Prayer the sublimest strains that reach
 The Majesty on high.

4 Prayer is the Christian's vital breath,
 The Christian's native air,
 His watch-word at the gate of death—
 He enters heaven with prayer.

5 Prayer is the contrite sinner's voice
 Returning from his ways,
 While angels in their songs rejoice,
 And say, "Behold, he prays."

216

No. 54.

TO Thee, O Lord, will I sing praises,
 For where is found a glorious God like Thee?
 To Thee my heart its anthem raises,
 O give Thy quick'ning Spirit's aid to me,
 That I may sing in Jesus' name alone,
 In strains which find acceptance at Thy throne.

- 2 To Thy dear Son, O Father, lead me,
That He again to Thee may lead my soul;
Thy Spirit in green pastures feed me,
And all my powers of heart and mind control,
That I may always feel Thy holy peace,
And sing in praise of Thee, and never cease.
- 3 Grant me, O Lord, this priceless treasure,
Then shall my humble worship grateful be;
Then beautiful will be the measure
With which in heart and truth I worship Thee;
Then near to Thee Thy Spirit shall me bring,
And I a worthy psalm of praise shall sing.
- 4 For He can intercede with groanings,
Which my poor tongue is powerless to express;
He comes to soothe my cheerless moanings,
And with the prayer of faith my soul to bless:
Makes me joint-heir with Christ of wealth on high,
And bids me ever, Abba, Father! cry.
- 5 Thine eye with tenderness beholds me,
When by the Spirit's power my cry ascends;
Thine arm with gentleness enfolds me,
And all Thy love to meet and bless me bends,
E'er ready all my wishes to fulfill,
Which upward rise according to Thy will.
- 6 And what to ask Thy Spirit teaches,
Must ever with Thy holy will accord;
My soul in Jesus' name beseeches,
And therefore wilt Thou every gift afford;
I am in Him Thine own dear child and heir,
And grace for grace receive to crown my prayer.

- 7 How richly this assurance blesses!
 With comfort, peace, and joy, it fills my heart;
 I know that Thou whom faith addresses,
 Each needful gift wilt graciously impart,
 And more than I can ask or understand
 Thou shower'st on me from Thy bounteous hand.
- 8 I ask in Jesus' name, believing,
 Who ever intercedes in heaven for me;
 Through Him each perfect gift receiving,
 In whom is Yea whate'er I ask of Thee:
 How blest am I! my soul forever bless
 The name of Him who grants such happiness!

217

No. 6.

- O**UR Father dear, who art in heaven,
 And hast to us commandment given,
 That we should pray and call on Thee
 As members of one family,
 Grant that our prayers be not mere sound,
 But breathings from the heart's deep ground.
- 2 Thy name be hallowed! help us, Lord,
 To keep in purity Thy Word,
 That we may live as Christians ought,
 Holy in word and deed and thought;
 Keep us, O Lord, from all false lore,
 And those who err, to truth restore.
- 3 Thy kingdom come, O Lord, in power,
 Both at this time and evermore;
 And let the Holy Ghost be nigh,
 His gifts and graces to supply;
 Break Satan's power, defeat his rage,
 Preserve the Church, Thine heritage.

- 4 Thy will be done, Lord God, in love,
On earth, as 'tis in heaven above ;
Patience in time of grief bestow,
Obedience in all weal and woe ;
Curb flesh and blood, or any ill,
That sets itself against Thy will.
- 5 Give us our daily bread this day,
For needful things alone we pray ;
From war and strife be our defense,
From famine and from pestilence ;
That we may live in godly peace,
Free from all care and avarice.
- 6 Forgive our sins, the burden sore
Remove, that it afflict no more,
As we will also those forgive
Who by offenses us may grieve.
Make us delight in serving Thee
In perfect love and unity.
- 7 Into temptation lead us not,
When Satan doth against us plot ;
Upon the left hand and the right
O help us valiantly to fight,
Firm in the faith, a well-armed host,
Through comfort of the Holy Ghost.
- 8 From evil, Lord, deliver us,
The times and days are perilous ;
O save us from eternal death,
And comfort us in our last breath ;
Grant us a blessed end, and take
Our souls to Thee for Jesus' sake.
- 9 Amen, Amen : so shall it be !
Confirm our faith continually,

So that we firmly may believe
 What we here ask we shall receive,
 Since in Thy name, and at Thy Word,
 We pray to Thee. Amen, O Lord.

218

S. M.—No. 3.

- O**UR heavenly Father, hear
 The prayer we offer now;
 Thy name be hallowed far and near,
 To Thee all nations bow.
- 2 Thy kingdom come; Thy will
 On earth be done in love,
 As saints and seraphim fulfill
 Thy holy will above.
- 3 Our daily bread supply
 While by Thy word we live:
 The guilt of our iniquity
 Forgive, as we forgive.
- 4 From dark temptation's power,
 From Satan's wiles, defend;
 Deliver in the evil hour,
 And guide us to the end.
- 5 Thine shall forever be
 Glory and power divine,
 The sceptre, throne, and majesty,
 Of heaven and earth are Thine.

219

No. 11.

HEAVENLY Father, Jesus taught us
 Trustingly to call Thee ours;
 Lovingly Thy mercy sought us
 Early in life's tender hours.

Thou from Satan's realm hast saved us,
Hast adopted us Thine own;
In baptismal water laved us,
Given us a fadeless crown.

2 Heavenly Father, Jesus taught us
Thus to call Thee, in His Name;
His enduring merits wrought us
Graciously this childhood's claim.
Then with 'Abba, Father!' come we,
Place us wholly in Thy care;
O, let naught e'er wrest us from Thee!
Heed and hear Thy children's prayer.

3 Heavenly Father, Jesus taught us
That, where Thou art, we shall be;
Hence the Holy Spirit brought us
Unto childlike faith in Thee.
In Thy house are mansions spacious,
For the many ransomed blest!
Take us then, O Father gracious!
There are home, sweet peace, and rest.

HOLY BAPTISM.

220

No. 47.

TO Jordan came our Lord, the Christ,
To do God's pleasure willing,
And then was by St. John baptized,
All righteousness fulfilling;
There did He consecrate a bath
To wash away transgression,
And quench the bitterness of death

By His own blood and passion;
He would a new life give us.

- 2 So hear ye all and well perceive
What God doth call Baptism,
And what a Christian should believe,
Who error shuns and schism:
That we should water use, the Lord
Declareth it His pleasure,
Not simple water, but the Word
And Spirit without measure;
He is the real Baptizer.
- 3 To show us this He hath His Word
With signs and symbols given;
On Jordan's banks was plainly heard
The Father's voice from heaven:
"This is my well belovèd Son,
In whom my soul delighteth,
Hear Him!" Yea, hear Him, every one,
When He Himself inviteth,
Hear and obey His teaching.
- 4 In tender manhood, God the Son
In Jordan's water standeth;
The Holy Ghost from His own throne
In dove-like form descendeth;
That thus the truth be not denied,—
Nor should our faith e'er waver,—
That all Three Persons e'er preside
At Baptism's holy laver,
And dwell with the believer.
- 5 Thus Jesus His disciples sent:
Go, teach ye every nation,

That, lost in sin, they must repent
 And flee from condemnation :
 He that believes and is baptized
 Shall thereby have salvation,
 A new-born man he is in Christ,
 Is safe from condemnation,
 And shall inherit heaven.

6 Who in this mercy hath no faith,
 Nor aught therein discerneth,
 Is yet in sin, condemned to death
 And fire that ever burneth ;
 His holiness avails him not,
 Nor aught which he is doing,
 His birth-sin brings it all to naught,
 And maketh sure his ruin ;
 Himself he cannot succor.

7 Blind sense but water sees, and spurns :
 "Pray, how can water save us?"
 Faith marks the Word, and well discerns
 Christ's merits that here lave us ;
 Faith sees this cleansing fountain red
 With the dear blood of Jesus,
 Which, both from sin inherited
 From fallen Adam frees us,
 And sins we have committed.

221

L. M.—No. 1.

NOW Christ, the very Son of God,
 On sinners sends another flood ;
 It is the water which the Lord
 Has comprehended in the Word.

2 This flood, to cleanse sin's leprosy,
 Mere earthly water cannot be ;

But water and God's gracious Word
Conjoined, this saving bath afford.

- 3 Go ye, says Christ, my Word proclaim,
Baptize the nations in God's name:
All who are baptized and believe
My full salvation shall receive.
- 4 God, Father, Son, and Holy Ghost,
To be baptized invites the host.
He will be present, though unseen,
From all their sins to wash them clean.
- 5 So too, by our repentance, must
The old man, with his sins and lust,
Be daily drowned, and then arise
A new man, righteous, pure, and wise.
- 6 That by the water and the Word
We're born again, we thank Thee, Lord!
In life and death Thine let us be,
And Thine in all eternity.

222

No. 21.

DEAREST Jesus! we are here,
On Thy tender grace relying,
See an infant child draw near,
With Thy good behest complying:
Children must to Christ be given,
For they are the heirs of heaven.

- 2 This assurance, night and morn,
In our ears re-echoes ever,
Who are not of water born
And the Spirit, pure are never,
Ne'er can claim the Savior's merit,
Ne'er His kingdom shall inherit.

- 3 Therefore hasten we to Thee,
From our arms the pledge be taken,
Show Thy mercy large and free,
Be this infant not forsaken,
May compassion, mild and tender,
Thine this child forever render.
- 4 Wash it, Jesus! in Thy blood,
From the sin-stain of its nature,
Let it rise from out this flood
Clothed in Thee, a newborn creature;
May it, washed as Thou hast bidden,
In Thine innocence be hidden.
- 5 Turn the darkness into light,
Change Thy wrath to gracious favor,
Heal the serpent's cruel bite,
By this wonder-working laver;
Here let flow a Jordan river,
And from leprosy deliver.
- 6 Shepherd! now Thy Lamb protect,
Head! Thy member kindly make it,
Way of Heaven! its path direct,
Prince of Peace! to peace awake it,
Vine! O may this branch, believing,
Ever live, Thy life receiving!
- 7 Now into Thy heart we pour
Prayers that from our hearts proceeded;
May our sighings heavenward soar,
May our warm desires be heeded;
May the name which we have given
Be recorded high in heaven.

223

No. 8.

AT Jesus' feet our infant sweet
We lay with all its stain,
That renders it for heaven unmeet
Until 't is born again :
We here embrace His proffered grace
In this baptismal wave,
Nor shall the world our trust efface—
The bath its soul will save.

- 2 We fail to see the Holy Three
Concealed the font within,
Mere water seems the mystery
That cleanses us from sin ;
But who may tell what virtues dwell
Through God's word in that flood,
Or who the simple faith repel
That owns it Jesus' blood ?
- 3 We bring our child by sin defiled,
Then, dearest Lord ! to Thee,
Here clothe it in Thy nature mild,
From sin here make it free ;
And buried here in death severe,
To new life may it rise,
And trained for Thee, with Thee appear
Immortal in the skies.

224

No. 11.

GOD, in human flesh appearing,
Took the children to His breast,
Lambs with His green pastures cheering,
Fitting for His heavenly rest ;

This is gentleness unbounded,
 This is lowliness of heart;
 All are by His love surrounded,
 None are ever bid depart.

2 Lord! I bless Thy mercy endless,
 For Thy pleasure is to bless;
 Me too, when my soul was friendless,
 Thou didst to Thy bosom press:
 For I, too, to Thee was given
 In the pure baptismal wave,
 There Thou mad'st me heir of heaven,
 Who hast died my soul to save.

3 Feeble is the love of mother,
 Father's blessings are as naught,
 When compared, my King and Brother!
 With the wonders Thou hast wrought;
 Thus it pleased Thy heavenly meekness;
 Pleasing also be my praise,
 Till my songs of earthly weakness
 Burst into celestial lays.

225

L. M.—No. 1.

HOW matchless is our Savior's grace,
 That seeks and saves our ruined race!
 How wondrous God's benignant plan
 By Him to save rebellious man!

2 Long ere the Holy Child was born
 Who changed our night to glorious morn,
 The promise which foretold the day
 Cheered sighing saints upon their way.

3 And still the promise cheers the fold
 With prospects bright of joys untold,

While foes beset, on every hand,
Their pathway to the promised land.

4 And shall the lambs be spurned away
To save themselves as best they may?
Is there for these no promise given,
No means to make them heirs of heaven?

5 The promise is to them—they share
The claim to lasting treasures there:
For Jesus suffered shame and pain
To cleanse them too from every stain.

6 And where baptismal waters flow,
He comes to save from sin and woe:
May we this promise ne'er despise,
But with our children claim the prize.

226

No. 19.

JESUS took the lambs and blessed them,
When they came to Him of old,
Fondly in His arms caressed them,
Bade them welcome in His fold,
Warmly welcomed,
When disciples' hearts were cold.

2 Jesus calls them still with kindness
Passing every mortal thought,
Bids them come, when human blindness
Still would chide when they are brought,
Takes and blesses
Whom He hath so dearly bought.

3 Jesus, we would not forbid them,
We would have them brought to Thee;

Thou of all their guilt dost rid them,
 From the curse dost set them free,
 Thine dost make them—
 Thine let them forever be!

227

L. M.—No. 1.

WHEN souls draw near the holy wave,
 The Triune God draws near to save;
 When water flows in His great name,
 He comes to free from guilt and shame.

2 The water used at God's behest
 Must yield our souls the promised rest;
 For where a solemn pledge He gives
 Whoe'er in faith accepts it, lives.

3 Let us but bid our hearts be still,
 Nor rise in doubt against His will;
 The power that made us with a breath
 By simplest means can save from death.

4 With grateful hearts His praise we sing,
 To whom in life and death we cling,
 Still trusting in the means He gave
 Through faith our sinful souls to save.

CONFIRMATION.

228

No. 32.

BAPTIZED into Thy name most holy,
 O Father, Son, and Holy Ghost,
 I claim a place, though weak and lowly,
 Among Thy seed, Thy chosen host;

Buried with Christ and dead to sin,
Thy Spirit now shall live within.

2 My loving Father here doth take me
To be henceforth His child and heir;
My faithful Savior now doth make me
The fruit of all His sorrow share;
My Comforter will comfort me
When darkest clouds around I see.

3 And I have vowed to fear and love Thee,
And to obey Thee, Lord, alone;
I felt Thy Spirit inly move me,
And dared to pledge myself Thy own,
Renouncing sin to keep the faith,
And war with evil to the death.

4 My faithful God, Thou failest never,
Thy cov'nant surely will abide;
O cast me not away forever,
Should I transgress it on my side;
If I have sore my soul defiled,
Yet still forgive, restore Thy child.

5 Yea, all I am and love most dearly—
To Thee I offer now the whole;
O let me make my vows sincerely,
Take full possession of my soul,
Let naught within me, naught I own,
Serve any will but Thine alone.

6 Depart! Thou prince of utter darkness!
No more by thee I'll be enticed.
Here is indeed a tarnished conscience,
But sprinkled with the blood of Christ.

Away, vain world ! O sin, away !
Lo ! I renounce ye all this day.

- 7 O never let my purpose falter,
Thou Father, Son, and Holy Ghost,
But keep me faithful to Thine altar,
Till Thou shalt call me from my post ;
So unto Thee I live and die,
And praise Thee evermore on high.

229

C. M.—No. 2.

YE men and angels, witness now,
Before the Lord we speak ;
To Him we make our solemn vow,
A vow we may not break :

- 2 That long as life itself shall last,
Ourselves to Christ we'll yield ;
Nor from His cause will we depart,
Or ever quit the field.

- 3 We trust not our unaided strength,
But on His grace rely ;
May He, with our returning wants,
All needful help supply.

- 4 Lord, guide our doubtful feet aright,
And keep us in Thy ways ;
And while we turn our vows to prayers,
Turn Thou our prayers to praise.

230

No. 13.

LET me be Thine forever,
My gracious God and Lord,
May I forsake Thee never,
Nor wander from Thy Word :

Preserve me from the mazes
Of error and distrust,
And I shall sing Thy praises
Forever with the just.

2 Lord Jesus! bounteous Giver
Of light and life divine,
Thou didst my soul deliver,
To Thee I all resign;
Thou hast in mercy bought me
With blood and bitter pain,
Let me, since Thou hast sought me,
Eternal life obtain.

3 O Holy Ghost, who pourest
Sweet peace into my heart,
And all my soul restorest,
Thy comfort ne'er depart:
Let me His name confessing
Whom I in faith have known,
Receive Thy constant blessing,
And be in death Thine own.

231

L. M.—No. 1.

THY soul, O Jesus! hallow me,
Thy spirit steep me all in Thee;
Thy body, pierced by ruthless steel,
My wretched soul and body heal.

2 The water from Thy side that poured
For me a cleansing bath afford,
And all Thy blood, with life divine,
Revive these sluggish powers of mine.

3 The bloody sweat upon Thy face
Deliver me from death's embrace,

And all Thy passion, cross, and pain,
With strength my feebleness sustain.

4 O Christ! turn not away from me,
Accept and hide me quite in Thee,
Within Thy holy wounds enclose,
And keep me safe when foes oppose.

5 In death's dark hour with me abide,
And place me, Savior! at Thy side,
With all Thy blessed saints on high
To sing Thy praise, and never die.

332

L. M.—No. 1.

O GREAT High Priest! forget not me,
Though I have oft forgotten Thee,
But give me strength for all the strife,
And all the toil and pain of life.

2 Let not a wav'ring heart be mine,
That is the world's and would be Thine;
May I in faith Thy promise hold,
And never wander from Thy fold.

3 Let me not crave the wealth of earth,
Its honors and its giddy mirth,
But still remember I am Thine,
And be content that Thou art mine.

4 Thou hast redeemed me with Thy blood,
And washed me in the mystic flood;
Let not this grace be all in vain,
Nor let me pierce Thy side again.

5 To Thee I humbly raise mine eyes,
Do not my sinful soul despise;

Perfect the work Thou hast begun,
And let Thy saving will be done.

REPENTANCE.

233

No. 20.

OUT of the depths I cry to Thee,
Lord, mark my lamentation;
O bow Thine ear in grace to me,
And hear my supplication:
If Thou shouldst pass in close review
My sins and all the ill I do,
Lord, who can stand before Thee!

2 Works never can God's pardon gain,
Here grace alone availeth;
Our choicest works all have a stain,
The best among us faileth;
Before Thee none can boasting stand,
But all must fear Thy strict demand,
And live alone by mercy.

3 My hope I rest then on the Lord,
And build not on my merit;
My soul shall trust His gracious Word,
'T is this upholds my spirit:
His promised mercy is my stay,
My joy and comfort day by day:
This is my firm reliance.

4 What though it tarry all the night
And till the dawn appeareth,
My heart still trusteth in His might,
It doubteth not, nor feareth:

So let the Israelite indeed,
Born of the Spirit, hope in need—
And wait, till God appeareth.

- 5 Although our sin be very great,
God's mercies far exceed it;
His hand can help, though sore the strait,
And great the grace that's needed:
He is the Shepherd of the sheep,
Who Israel doth guard and keep,
And save from sin and evil.

234

No. 60.

LORD, to Thee I make confession,
I have sinned and gone astray,
I have multiplied transgression,
Chosen for myself my way:
Forced at last to see my errors,
Lord, I tremble at Thy terrors.

- 2 But from Thee how can I hide me,
Thou, O God, art everywhere:
Refuge from Thee is denied me,
Or by land or sea or air;
Nor death's darkness can enfold me
So that Thou shouldst not behold me.

- 3 Yet, though conscience' voice appall me;
Father, I will seek Thy face;
Though Thy child I scarce dare call me,
Yet restore me to Thy grace;
Do not for my sins forsake me,
Let not yet Thy wrath o'ertake me.

- 4 For Thy Son hath suffered for me,
And the blood He shed for sin,

That can heal me and restore me,
 Quench this burning fire within;
 'Tis alone His cross can vanquish
 These dark fears and soothe this anguish.

- 5 Then on Him I cast my burden,
 Sink it in the depths below!
 Let me know Thy gracious pardon,
 Wash me, make me white as snow.
 Let Thy Spirit leave me never,
 Make me only Thine forever!

235

No. 61.

CAST me not in wrath away,
 Stay Thy hot displeasure!
 God of grace, why wilt Thou slay?
 Mete not with just measure!
 I am frail: || O, prevail
 Thou for me, atone me,
 Lamb of God, and own me.

- 2 In the pit who thinks of Thee?
 Who will there adore Thee?
 In Thy mercy save Thou me!
 That, for aye, before Thee,
 I may raise || Grateful praise
 For the grace that spared me,
 When sin death prepared me.

- 3 Father! let me taste Thy love,
 And Thy grace, dear Savior;
 Blessed Comforter above,
 Hallow my behavior:
 Be Thou mine || And I Thine,
 With the oil of gladness
 Soothe Thou all my sadness.

- 4 Praise, O Father, be for aye
Thine on earth, in heaven;
And like praises be alway,
Savior, to Thee given.
Holy Dove, ¶ God of love,
Thou hast heard;—I bless Thee!
Praise for aye address Thee.

236

No. 57.

- A LAS my God! my sins are great,
My conscience doth upbraid me;
And now I find that in my strait
No man hath power to aid me.
- 2 And though I flee, in my despair,
In some low spot to hide me,
My griefs would still be with me there,
Thy hand still hold and guide me.
- 3 Nay, Thee I seek!—I merit naught,
Yet pity and restore me;
Be not Thy wrath, just God, my lot,
Thy Son hath suffered for me.
- 4 O curb my heart, forgive my guilt,
Make Thou my patience firmer,
For they must miss the good Thou wilt,
Who at Thy chasting murmur.
- 5 Then deal with me as seems Thee best,
Thy grace will help me bear it,
If but at last I see Thy rest,
And with my Savior share it.

237

No. 6.

TH' abyss of many a former sin
Encloses me and bears me in:
Like billows my transgressions roll:
Be Thou the Pilot of my soul,
And to salvation's harbor bring,
Thou Savior and Thou glorious King!

2 My Father's heritage abused,
Wasted by lust, by sin misused;
To shame and want and mis'ry brought,
The slave to many a godless thought,
I cry to Thee, who lovest men,
O pity and receive again!

3 In hunger now and dispossessed
Of all my portion bright and blessed,
The exile and the alien see,
Who yet would fain return to Thee.
Accept me Lord!—I seek Thy grace—
And let me see a Father's face.

4 With that saved thief my prayer I make,
Remember for Thy mercy's sake;
With that poor publican I cry,
Be Merciful, O God most high!
With that lost prodigal I fain
Back to my home would turn again!

5 Mourn, mourn, my soul, with earnest care,
And raise to Christ the contrite prayer:
O Thou who freely wast made poor,
My sorrow and my sins to cure,
Me, poor of all good works, embrace,
Enriching with Thy boundless grace!

238

L. M.—No. 1.

- O** GOD, Thou righteous, faithful Lord,
 I have not kept Thy holy Word,
 But sinned, and oft offended Thee,
 Now I repent—it grieveth me!
- 2** Thou, Father, merciful and kind,
 No pleasure in my death dost find,
 But strong desire doth in Thee burn,
 That I would unto Thee return.
- 3** Since Thou then, Father, callest me,
 I, needy sinner, come to Thee,
 Relying on the precious blood
 That from five wounds most holy flowed.
- 4** I pray through Christ Thine only Son,
 Who for my good here flesh put on,
 Let not Thy love to me e'er fail;
 O'er justice still may grace prevail.
- 5** In tender mercy let Thy grace
 Through Jesus' blood my sins efface;
 Then I, the poor lost child, will be
 Of all offenses rid through Thee.
- 6** Let me, according to Thy Word,
 Live henceforth unto Thee, O Lord;
 That I may after time is o'er
 Inherit life forevermore.

239

S. M.—No. 3.

AND wilt Thou pardon, Lord,
 A sinner such as I?
 Although Thy book his crimes record,
 Of such a crimson dye?

2 So deep are they engraved,
So terrible their fear—
The righteous scarcely can be saved,
And where shall I appear?

3 O Thou, Physician blest,
Make clean my guilty soul!
And me, by many sins oppressed,
Restore, and keep me whole!

4 I know not how to praise
Thy mercy and Thy love;
But deign Thy servant to upraise,
And I shall learn above.

240

L. M.—No. 1.

A BROKEN heart, my God, my King!
Is all the sacrifice I bring:
The God of grace will ne'er despise
A broken heart for sacrifice.

2 My soul lies humbled in the dust,
And owns Thy dreadful sentence just;
Look down, O Lord, with pitying eye,
And save the soul condemned to die.

3 Then will I teach the world Thy ways;
Sinners shall learn Thy sov'reign grace;
I'll lead them to my Savior's blood,
And they shall praise a pard'ning God.

4 O may Thy love inspire my tongue;
Salvation shall be all my song,
And all my power shall join to bless
The Lord, my Strength and Righteousness.

241

L. M.—No. 1.

JUST as I am, without one plea,
Save that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come! I come!

2 Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come! I come!

3 Just as I am, though tossed about,
With many a conflict, many a doubt,
Dread fears within, and strife without,
O Lamb of God, I come! I come!

4 Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I want—in Thee to find—
O Lamb of God, I come! I come!

5 Just as I am—Thou wilt receive,
Wilt pardon, comfort, cleanse, relieve,
Because Thy promise I believe,—
O Lamb of God, I come! I come!

6 Just as I am, for love unknown
Has broken ev'ry barrier down,
Now to be Thine, and Thine alone,
O Lamb of God, I come! I come!

242

No. 10.

SAVIOR, when in dust to Thee
Low we bow th' adoring knee,
When, repentant, to the skies
Scarce we lift our streaming eyes;

O by all Thy pains and woe,
Suffered once for man below,
Bending from Thy throne on high,
Hear our solemn litany.

- 2 By Thy birth and early years,
By Thy human griefs and tears,
By Thy fasting and distress
In the lonely wilderness;
By Thy vict'ry in the hour
Of the subtle tempter's power;
Jesus, look with pitying eye;
Hear our solemn litany.
- 3 By Thine hour of dark despair,
By Thine agony of prayer,
By the purple robe of scorn,
By Thy wounds—Thy crown of thorn,
By Thy cross—Thy pangs and cries,
By Thy perfect sacrifice,
Jesus, look with pitying eye;
Hear our solemn litany.
- 4 By Thy deep expiring groan,
By the sealed sepulchral stone,
By Thy triumph o'er the grave,
By Thy power from death to save;
Mighty God, ascended Lord,
To Thy throne in heaven restored—
Prince and Savior, hear our cry,
Hear our solemn litany.

243

7s.—No. 4.

COME, my soul, thy suit prepare,
 Jesus loves to answer prayer;
 He Himself has bid thee pray,
 Rise and ask without delay.

- 2 With my burden I begin :
 Lord, remove my load of sin !
 Let Thy blood, for sinners spilt,
 Set my conscience free from guilt.
- 3 Lord! I come to Thee for rest,
 Take possession of my breast;
 There Thy sov'reign right maintain,
 And without a rival reign.
- 4 Show me what I have to do,
 Ev'ry hour my strength renew;
 Let me live a life of faith,
 Let me die Thy people's death.

244

No. 22.

JESUS sinners will receive,
 When they fall contrite before Him,
 When His teachings they believe,
 And with new life will adore Him :
 Blessed He who can believe
 Jesus sinners doth receive!

- 2 Jesus sinners will receive!
 Hence will I not grow faint-hearted,
 Though my sins me sorely grieve,
 And all peace from me have parted;
 Still this trust will e'er relieve:
 Jesus sinners doth receive.

3 Jesus sinners will receive!

What, though Satan's rage assail me?
 I of Him ask no reprieve,
 This assurance will avail me;
 I am safe while I believe:
 Jesus sinners doth receive.

4 Jesus sinners will receive!

On His pastures, so delightful,
 Every lamb may feed and live,
 Though the Pharisees grow spiteful;
 Even they this witness give:
 Jesus sinners doth receive!

5 Jesus sinners will receive!

This sweet comfort shall then cheer me;
 Thereto shall my faith e'er cleave,
 Nevermore then need I fear me;
 O how blest, I will not grieve!
 Jesus sinners doth receive!

ABSOLUTION.

245

L. M.—No. 1.

YEA, as I live, Jehovah saith,
 I do not wish the sinner's death,
 But that He turn from error's ways,
 Repent and live through endless days.

2 Hence Christ His foll'wers gave command:

Go forth and preach in every land;
 Pardon to every soul extend
 That mourns, believes, and will amend.

- 3 Whose sins soever ye remit,
I truly pardon and acquit;
Whose sins soever ye retain,
Condemned and guilty shall remain.
- 4 What ye shall bind, that bound shall be,
What ye shall loose, that shall be free;
To all alike the Keys are given
To ope and close the gates of heaven.
- 5 They who believe, when ye proclaim
The joyful tidings in my name,
That I for them my blood have shed,
Are free from guilt and judgment dread.
- 6 The words which absolution give
Are His who died that we might live;
The minister whom Christ has sent
Is but His humble instrument.
- 7 However great our sin may be,
The absolution sets us free,
Appointed by God's own dear Son
To bring the pardon He has won.
- 8 When ministers lay on their hands,
Absolved by Christ the sinner stands;
He who by grace the Word believes,
The purchase of His blood receives.
- 9 This is the Power of Holy Keys,
It binds and doth again release;
The Church retains them at her side,
Our Mother, and Christ's holy Bride.
- 10 Let those who stings of conscience bear,
Whom sin would drive to dark despair,

To Jesus come with trustful mind.
And peace in absolution find.

- 11 All praise, Eternal Son, to Thee,
For absolution full and free,
In which Thou showest forth Thy **grace**;
From false indulgence guard our race.
- 12 Praise God, the Father and the Son
And Holy Spirit, Three in One,
As 'twas, is now, and so shall be,
World without end, eternally.

246

L. M.—No. 1.

O FAITHFUL God, thanks be to Thee,
That Thou forgiv'st iniquity,
And helpest me in sin's distress,
And dost my soul and body bless.

- 2 By servant Thine Thou say'st to me:
"My child, thy sin's forgiven thee!
Depart in peace, and sin no more,
And e'er my pard'ning grace adore."
- 3 Yea, Lord, we bless the wondrous **grace**
That granteth us this joyful peace;
It is through Jesus' precious blood
That we enjoy the heavenly good.
- 4 Now, Lord, us all Thy Spirit give,
Help us in holiness to live;
Preserve to us, till life is spent,
The Holy Word and Sacrament.

JUSTIFICATION.

247

L. M.—No. 1.

OUR nature fell in Adam's fall,
 One common sin infects us all,
 From sire to son the bane descends,
 And over all the curse impends.

2 Corruption creeps through all our powers,
 And withers all life's heavenly flowers;
 In guilt we draw our earliest breath,
 And reap its fruits of woe and death.

3 From hearts depraved, to evil prone,
 Flow thoughts and deeds of sin alone;
 God's image lost, the darkened soul
 Nor seeks nor finds its heavenly goal.

4 But Christ, the second Adam, came
 To bear our sin and woe and shame,
 To be our life, and by His grace
 To new-create our fallen race.

5 Thanks, Savior! that new life is ours,
 That grace has changed our broken powers;
 O, still that saving grace extend,
 To make us steadfast to the end.

248

C. M.—No. 2.

AS by one's sin fell all our kin,
 Conceived and born sin-stained,
 So by One's grace, who took the place
 Of all, are all regained.

2 The blood-red tide from Christ's cleft side,
 Shed for the good of all,

Is laver pure to cleanse and cure
All lost in Adam's fall.

3 Of it are born, though once forlorn,
The saints in Him baptized,
Its life receive all who believe
That Jesus is the Christ.

4 His righteousness is crown and dress
Of those who own Him Lord,
Who, sin-oppressed, find in Him rest,
And keep His faithful Word.

5 To God be praise through endless days,
In whom we live and move,
God—Father, Son, and Spirit—One,
The Triune God of Love!

249

No. 20.

TO us salvation now has come,
God's wondrous grace revealing;
Works never can avert our doom,
They have no power of healing.
Faith looks to God's beloved Son,
Who has for us deliv'rance won,
He is our great Redeemer!

2 What God's most holy precept claims
No child of Adam renders;
But from the throne dread vengeance flames,
And speaks the curse in thunders.
The flesh ne'er prompts those pure desires
That 'bove all else the Law requires:
Relief by Law is hopeless!

- 3 But all the Law must be fulfilled,
 Or we must sink despairing;
 Then came the Son—so God had willed,—
 Our human nature sharing,
 Who for us all the Law obeyed,
 And thus His Father's vengeance stayed,
 Which over us impended.
- 4 Now to the God of matchless grace,
 To Father, Son, and Spirit,
 We lift our highest songs of praise;
 All praise His favors merit.
 All He has said He will perform,
 And save us by His mighty arm,—
 His worthy name be hallowed!

250

No. 20.

- DEAR Christians one and all rejoice,
 With exultation springing,
 And, with united heart and voice
 And holy rapture singing,
 Proclaim the wonders God hath done,
 How His right arm the vict'ry won;
 Right dearly it hath cost Him.
- 2 Fast bound in Satan's chains I lay,
 Death brooded darkly o'er me,
 Sin was my torment night and day,
 In sin my mother bore me;
 Deeper and deeper still I fell,
 Life had become a living hell,
 So firmly sin possessed me.
- 3 My good works so imperfect were,
 They had no power to aid me;

My will God's judgments could not bear,
Yea, prone to evil made me:
Grief drove me to despair, and I
Had nothing left me but to die;
To hell I fast was sinking.

4 Then God beheld my wretched state
With deep commiseration;
He thought upon His mercy great,
And willed my soul's salvation;
He turned to me a Father's heart;
Not small the cost! to heal my smart,
He gave His best and dearest.

5 He spoke to His beloved Son:
'Tis time to take compassion:
Then go, bright Jewel of my crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him, that he
May live with Thee forever.

6 The Son obeyed right cheerfully,
And, born of virgin mother,
Came down upon the earth to me,
That He might be my brother:
His mighty power doth work unseen,
He came in fashion poor and mean,
And took the devil captive.

7 He sweetly said, 'Hold fast by Me,
I am thy Rock and Castle,
Thy Ransom I myself will be,
For thee I strive and wrestle:'
For I am with thee, I am thine

And evermore thou shalt be mine,
The foe shall not divide us.

8 The foe shall shed my precious blood,
Me of my life bereaving;
All this I suffer for thy good,
Be steadfast and believing:
Life shall from death the vict'ry win,
My innocence shall bear thy sin,
So art thou blest forever.

9 Now to my Father I depart,
From earth to heaven ascending,
Thence heavenly wisdom to impart,
The Holy Spirit sending:
He shall in trouble comfort thee,
Teach thee to know and follow me,
And to the truth conduct thee.

10 What I have done and taught, teach thou,
My ways forsake thou never,
So shall my kingdom flourish now,
And God be praised, forever:
Take heed lest men with base alloy
The heavenly treasure should destroy;
This counsel I bequeath thee.

251

No 32.

NOW I have found the firm foundation,
Where evermore my anchor grounds!
It lay there ere the world's creation,
Where else, but in my Savior's wounds?
Foundation, which unmoved shall stay,
When earth and heaven pass away.

- 2 It is that mercy never ending,
Which all conception far transcends,
Of Him, who, with love's arms extending,
To wretched sinners condescends;
Whose heart with pity still doth break,
Whether we seek Him, or forsake.
- 3 Our ruin God has not intended,
He wills salvation to bestow;
For this the Son to earth descended,
And then to heaven again did go;
For this so loudly evermore
He knocketh at our heart's closed door.
- 4 O depth of love, in which, past finding,
My sins through Christ's blood disappear;
This is for wounds the safest binding,
There is no condemnation here;
For Jesus' blood forever cries:
Free mercy, mercy, to the skies!
- 5 I never will forget this crying,
In faith I'll trust it all my days,
And, when o'er all my sins I'm sighing,
I towards my Father's heart will gaze;
This always doth to me extend
A mercy that will never end.
- 6 Be it with me as He is willing,
Whose mercy is a boundless sea;
May He himself my heart be stilling,
That this may ne'er forgotten be;
Then it will rest, in joy and woe,
On mercy, while it beats below.
- 7 On this foundation I, unshrinking,
Will stand, while I on earth remain;

This shall engage my acting, thinking,
 While I the breath of life retain ;
 Then sing I in eternity,
 Unfathomed Mercy, still of Thee.

252

No. 32.

By grace I'm saved—grace free and boundless !
 My heart, believ'st thou this or not ?
 Why tremblest thou with terror groundless ?
 Has ever God a falsehood taught ?
 His word is true—then this must be :
 By grace there is a crown for thee.

2 By grace ! our works are all rejected,
 All claims of merit pass for naught ;
 The mighty Savior, long expected,
 To us this blissful truth has brought,
 That He by death redeems our race,
 And we are saved alone by grace.

3 By grace ! mark well this phrase's meaning,
 When sin rolls sorrows o'er thy breast,
 When Satan threats with pride o'erweening,
 When troubled conscience sighs for rest :
 What reason ne'er can comprehend
 It pleases God by grace to send.

4 By grace His Son, on earth appearing,
 Vouchsafed beneath thy woe to bend ;
 Hadst thou, damnation justly fearing,
 Done aught to render Him thy friend ?
 Was 't not that He thy welfare sought,
 And but by grace deliv'rance wrought ?

5 By grace ! this ground of our salvation
 As long as God is true endures :

What saints have penned by inspiration,
What God to our poor soul secures,
What all our faith must rest upon,
Is grace, free grace through His dear Son.

6 By grace! but think not, thou who livest
Securely on in godless ways,
That thou, though all are called, receivest
The promised rest that wakes our praise:
By grace none find in heaven a place
Who live in sin in hope of grace.

7 By grace! They who have heard this sentence
Must bid hypocrisy farewell;
For only after deep repentance
The soul what grace imports can tell;
To sin while grace a trifle seems,
To faith it bright with glory beams.

8 By grace the timid hearts that languish,
Find access to the Father's heart,
When conflicts fierce and bitter anguish
Bid all their joy and hopes depart.
Where, oftentimes, should I strength obtain,
Did grace my anchor not remain!

9 By grace! on this in death I'll rest me,
Rejoicing e'en though feeling naught;
I know my sin—it oft oppressed me—
But Him, too, who my soul hath bought:
My heart exults—grief flees apace—
Because my soul is saved by grace.

10 By grace! O sin and Satan hear it!
I bear my flag of faith in hand,

And pass, in spite of doubts, nor fear it,
 The Red Sea to the promised land;
 I hold the word my Savior taught
 As certain, whether felt or not.

253

S. M.—No. 3.

NOT all the blood of beasts
 On Jewish altars slain,
 Could give the guilty conscience peace,
 Or wash away the stain.

2 But Christ, the heav'nly Lamb,
 Takes all our sins away;
 A sacrifice of nobler name
 And richer blood than they.

3 My faith would lay her hand
 On that dear head of Thine,
 While as a penitent I stand,
 And there confess my sin.

4 My soul looks back to see
 The burden Thou didst bear,
 When hanging on the cursed tree,
 And knows her guilt was there.

5 Believing, we rejoice
 To see the curse remove,
 We bless the Lamb with cheerful voice,
 And sing His bleeding love.

254

8s. 7s.—No. 5.

LAMB of God, we fall before Thee,
 Humbly trusting in Thy cross;
 That alone be all our glory,
 All things else are only dross.

- 2 Thee we own a perfect Savior,
Only source of all that's good.
Ev'ry grace and ev'ry favor
Comes to us through Jesus' blood.
- 3 Jesus gives us true repentance,
By His Spirit sent from heav'n ;
Whispers this transporting sentence :
" Son, thy sins are all forgiv'n."
- 4 Faith He grants us to believe it,
Grateful hearts His love to prize ;
Want we wisdom ? He must give it ;
Hearing ears, and seeing eyes.
- 5 Jesus gives us pure affections,
Wills to do what He requires :
Makes us follow His directions,
And what He commands, inspires.
- 6 All our prayers, and all our praises,
Rightly offered in His name,—
He that dictates them is Jesus ;
He that answers is the same.

255

No. 9.

ROCK of ages, cleft for me !
Let me hide myself in Thee ;
Let the water and the blood,
From Thy wounded side that flowed,
Be of sin the perfect cure ;
Save me, Lord ! and make me pure.

- 2 Should my tears forever flow,
Should my zeal no languor know,

This for sin could not atone;
 Thou must save, and Thou alone;
 In my hand no price I bring;
 Simply to Thy cross I cling.

- 3 While I draw this fleeting breath,
 When mine eye-lids close in death,
 When I rise to worlds unknown,
 And behold Thee on Thy throne,
 Rock of ages, cleft for me!
 Let me hide myself in Thee.

256

C. M.—No. 2.

- T**IS not by works of righteousness
 Which our own hands have done,
 But we are saved by sov'reign grace
 Abounding through His Son.
- 2 'Tis from the mercy of our God
 That all our hopes begin;
 'Tis by the water and the blood
 Our souls are washed from sin.
- 3 'Tis through the purchase of His death
 Who hung upon the tree,
 The Spirit is sent down to breathe
 On such dry bones as we.
- 4 Raised from the dead we live anew,
 And, justified by grace,
 We shall appear in glory too,
 And see our Father's face.

257

L. M.—No. 1.

BLEST is the man, forever blest,
 Whose guilt is pardoned by his God,
 Whose sins with sorrow are confessed,
 And covered with his Savior's blood.

2 Blest is the man to whom the Lord
 Imputes not his iniquities,
 He pleads no merit of reward,
 And not on works, but grace relies.

3 From guile his heart and lips are free,
 His humble joy, his holy fear,
 With deep repentance well agree,
 And join to prove his faith sincere.

4 How glorious is that righteousness
 That hides and cancels all his sins!
 While a bright evidence of grace
 Through his whole life appears and shines.

258

L. M.—No. 1.

JESUS, Thy blood and righteousness
 My beauty are, my glorious dress:
 'Midst flaming worlds, in these arrayed,
 With joy shall I lift up my head.

2 When from the dust of death I rise
 To take my mansion in the skies,
 E'en then shall this be *all* my plea—
 "Jesus hath lived, hath died for me."

3 Bold shall I stand on that great day,
 For who aught to my charge shall lay?
 Fully, through Thee, absolved I am
 From sin and fear, from guilt and shame.

- 4 This spotless robe the same appears
When ruined nature sinks in years;
No age can change its glorious hue.
The robe of Christ is ever new.
- 5 And when the dead shall hear Thy voice,
Thy banished children shall rejoice;
Their beauty this, their glorious dress,
Jesus, the Lord our righteousness.

259

No. 6.

- M**Y hope is built on nothing less
Than Jesus' blood and righteousness:
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.
- 2 When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.*
On Christ, the solid Rock, I stand,
All other ground is sinking sand.
- 3 His oath, His covenant, and blood,
Support me in the sinking flood;
When every earthly prop gives way,
He then is all my hope and stay.
On Christ, the solid Rock, I stand,
All other ground is sinking sand.
- 4 When I shall launch to worlds unseen,
O may I then be found in Him,

* See Hebrews 6, 19-20.

Dressed in His righteousness alone,
 Faultless to stand before the throne.
 On Christ, the solid Rock, I stand,
 All other ground is sinking sand.

260

L. M.—No. 1.

CHRIST'S crimson blood and righteousness
 My glory are and spotless dress;
 In this before my God I'll stand
 And enter heaven, my fatherland.

2 And should I through Christ's merits prove
 Yet e'er so faithful in my love,
 That I could keep from wrong alway
 And sin not, to my dying day,

3 Still would I, when I Christ shall see,
 Not think of zeal or piety,
 But this: a sinner nears the throne
 Whose plea for life is grace alone.

4 Be praised, O Jesus, without end,
 That Thou from heaven didst descend,
 And hast for me a ransom paid—
 For all a full atonement made.

 HOLY COMMUNION.

261

No. 62.

GRANT us, Lord! due preparation
 For Thy blest Supper's celebration;
 Come, come, O God! our midst within;
 Unto life do Thou enable

Us now in faith t' approach Thy table ;
 Pronounce us free from death and sin !
 O Savior ! we are Thine ;
 Thine let us e'er remain !

Amen ! amen !

Praise be to Thee !

In heaven we,

Thy Supper great shall celebrate.

- 2 Take and eat, the bread here offered ;
 Eternal life by Christ is proffered ;
 His peace and comfort be with you !
 Take, and unto life in heaven
 Drink of salvation's cup now given,
 Inherit Jesus' kingdom true.
 Watch, let your ev'ry breath
 Be faithful unto death !

Amen ! amen !

Straight is the way,

And few are they

The Judge shall crown and call His own.

262

L. M.—No. 1.

IN love still faithful to the end,
 The Lord approved Himself our Friend,
 And granted in His last bequest
 That which through faith gives peace and rest.

- 2 The night in which He was betrayed,
 He blessed the bread and cup, and said,
 Eat, drink, and named the given good :
 'This is My Body and My Blood.'

- 3 Israel's Paschal-feast had long
 Kept waiting hope in Israel strong,

The Lamb of God now gave, instead,
Himself as heavenly drink and bread.

4 Keep ye this feast confessing Me,
Whose death alone could make you free,
Your souls and bodies, dearly bought,
Yield not to sin : forget Me not!

5 O may we ne'er unworthy prove
Of Jesus' all-enduring love!
Nor doubt the Master's work and Word,
And thus reject Him as the Lord.

6 His body, once as ransom given,
Is proffered here as pledge of heaven;
His blood, shed for us on the tree,
Here cleanses from iniquity.

7 Lord help our faith to grasp the Word,
That we in grace may near Thy board;
And here discern what Thou dost give,
Partake of life and ever live!

263

No. 63.

BEFORE to His sad death He went
Jesus ordained the Sacrament. Hallelujah!

2 His flesh and blood through power divine
Is in, with, under, bread and wine. Hall.

3 The Sacrament gives grace and life
To quit ourselves like men in strife. Hall.

4 Against all sin, affliction, need,
It gives us health and strength indeed. Hall.

5 Lord, with this bread grant us such good;
Refresh us with Thy precious blood. Hall.

- 6 That stills the thirst of our faint soul
And makes our spirits strong and whole. Hall.
- 7 O Christ, grant Thou in grace that we
May now receive Thee worthily. Hall.
- 8 Forbid it, Lord! that we receive
Thee unto judgment. Let us live! Hall.

264

L. M.—No. 1.

- LORD Jesus Christ! To Thee we pray,
L From us God's wrath Thou turn'st away,
Thine agony and bitter death
Redeem us from eternal wrath.
- 2 That we may never this forget
Thy body for our food is set;
And in the wine Thou giv'st Thy blood
To cleanse our souls, a sacred flood.
- 3 Let none, impenitent and bold,
This sacred feast profanely hold:
He who unworthy sitteth there
Shall sink to death and dark despair.
- 4 But praise the Father, by whose love
The Son descended from above,
Became the bread of life to thee,
And bore thy sins upon the tree.
- 5 Firmly on this thou must believe;
That here the sick their food receive,
Which heals them from the wounds of sin
Creating heav'nly health within.
- 6 Such grace and mercy must be sought
By those whom sorrow long hath taught;

If anguish ne'er thy heart hath rent
Be not thy knee there vainly bent.

7 Our Savior saith: Come unto me,
Ye who now feel your poverty:
My mercy I will freely give,
Your anguished conscience I'll relieve.

8 Could'st thou unaided this obtain,
Then have I shed my blood in vain;
This feast was vainly spread for thee,
If thou require no food from me.

9 If in thy heart this faith doth rest,
Which thou hast here in words confessed,
A welcome guest thou here shalt be,
And Christ himself shall banquet thee.

10 But fruits must still thy faith approve;
Thy neighbor thou must truly love;
That love let him from thee receive,
Which here to thee thy God doth give.

265

No. 20

LORD Jesus, Thou art truly good!
Thou spreadst for our salvation
Thy body and Thy blood as food,
And giv'st us invitation;
As weary souls, with sin oppressed,
We come to Thee for needed rest,
For counsel and forgiveness.

2 Although Thou didst ascend to heaven,
And saints there fall before Thee,
And now to mortals 'tis not given
By sight here to adore Thee,

Till Thou shalt come from heaven again
Upon Thy throne, to judge all men,
When all shall bow before Thee ;

- 3 Yet art Thou ever nigh us, Lord,
And with Thy congregation ;
And not confined, so says Thy Word,
To any habitation.
Thy Word still, as a wall unmoved,
Stands firm, however tried and proved
By men,—though e'er so learned.
- 4 "Eat, drink;" "This is my body—blood;
Thou sayest! We believe Thee!
Here with our lips we take this food,
And orally receive Thee.
What Thou hast spoken, that must be,
Thou art almighty, and with Thee
Impossible is nothing!
- 5 Frail reason doth indeed not see
How Thou in many places,
With self-same body, Lord, canst be,
But faith Thy Word embraces.
How it can be, I leave to Thee,
Thy Word, O Lord, sufficeth me;
And Thou wilt that we trust it.
- 6 Lord! I believe, in simple trust,
'Tis all that doth become me,
For I am naught but sinful dust:
O take Thy Word not from me!
Thy Baptism, Supper, and Thy Word
My comfort are and stay, O Lord,
For these contain my treasure.

- 7 Grant, that in humble penitence
 We come and stand before Thee,
 Intent with new obedience
 Hereafter to adore Thee;
 Refresh us with Thy saving grace,
 And keep us firm throughout our days,
 Then will our walk be godly.
- 8 For such consoling Supper, Lord,
 Be praised throughout all ages!
 Preserve it pure, since 'gainst the word
 "This is!" the world so rages.
 Grant, that Thy body and Thy blood
 Be my sole comfort and sweet food,
 In my last hour. Yea, Amen!

266

C. M.—No. 2.

- O UR Shepherd to His ransomed flock
 No needful gift denies,
 He leads us to the opened rock,
 And manna still supplies.
- 2 And far beyond this tearful vale
 His tender care extends:
 The heav'nly food shall never fail
 On which the soul depends.
- 3 Its emptiness His body fills,
 For us once crucified,
 And all the spirit's thirst He stills
 With blood from His dear side.
- 4 We, quickened thus, in Him remain
 Who lives no more to die,
 And from His fullness all obtain
 That fits us for the sky.

- 5 O Christ! may we the food receive
 With child-like faith in Thee,
 And humbly still Thy Word believe,
 When 'tis not ours to see.

267

L. M.—No. 1.

- A**N awful mystery is here
 To challenge faith and waken fear;
 The Savior comes as food divine
 Concealed in earthly bread and wine.
- 2 This world is loveless—but above,
 What wondrous boundlessness of love!
 The King of Glory stoops to me,
 My spirit's life and strength to be.
- 3 In consecrated wine and bread
 No eye perceives the myst'ry dread,
 But Jesus' word is strong and clear:
 My body and my blood are here.
- 4 How dull are all the powers of sense,
 Employed on proofs of love immense!
 The richest food remains unseen,
 And highest gifts appear how mean!
- 5 But here we have no boon of earth,
 And faith alone discerns its worth:
 The word, not sense, must be our guide,
 And faith assure, since sight's denied.
- 6 Lord! show us still that Thou art good,
 And grant us evermore this food;
 Give faith to ev'ry wav'ring soul,
 And make each wounded spirit whole.

268

C. M.—No. 2.

COME, humble soul, receive the food
Your Savior offers here,
Believe, and taste that He is good,
And fain each soul would cheer.

2 Deem not that you to heav'n can rise,
To meet your Savior there,
He comes in mercy from the skies
That you His bliss may share.

3 Here we commune with Him who died,
Us power o'er death to give,
The life of Him now glorified
We here receive, and live.

4 For 'tis His body that we eat,
His precious blood we drink,
To make us for His mansion meet,
And save from ruin's brink.

5 He ever lives, and only he,
In whom the Lord abides,
And here, that He in us may be,
He richest food provides.

269

No. 64.

DECK thyself, my soul, with gladness,
Leave the gloomy haunts of sadness,
Come into the daylight's splendor,
There with joy thy praises render
Unto Him whose grace unbounded
Hath this wondrous banquet founded;
High o'er all the heav'ns He reigneth,
Yet to dwell with thee He deigneth.

2 Hasten as a bride to meet Him,
And with loving rev'rence greet Him,
For with words of life immortal
Now He knocketh at thy portal;
Haste to ope the gates before Him,
Saying, while thou dost adore Him,
Suffer, Lord, that I receive Thee,
And I nevermore will leave Thee.

3 Ah, how hungers all my spirit
For the love I do not merit!
Oft have I, with sighs fast thronging,
Thought upon this food with longing;
In the battle well nigh worsted,
For this cup of life have thirsted;
For the Friend, who here invites us,
And to God Himself unites us.

4 Now I sink before Thee lowly,
Filled with joy most deep and holy,
As with trembling awe and wonder
On Thy mighty works I ponder,
How, by mystery surrounded,
Depths no man hath ever sounded,
None may dare to pierce unbidden
Secrets that with Thee are hidden.

5 Nay, though reason here doth ponder,
It can never reach this wonder,
That this bread is never lessen'd
Though it nourish thousands present,
That with wine the blood of Jesus
Here is giv'n from sin to save us.
O these mysteries unsounded
Are by God alone expounded!

- 6 Sun, who all my life dost brighten,
 Light, who dost my soul enlighten,
 Joy, the sweetest man e'er knoweth,
 Fount, whence all my being floweth,
 At Thy feet I cry, my Maker,
 Let me be a fit partaker
 Of this blessed food from heaven,
 For our good, Thy glory, given.
- 7 Jesus, Bread of Life, I pray Thee,
 Let me gladly here obey Thee,
 Never to my hurt invited,
 Be Thy love with love requited;
 From this banquet let me measure,
 Lord, how vast and deep love's treasure:
 Through the gifts Thou here dost give me
 As Thy guest in heaven receive me.

270

S. M.—No. 3.

- THY Table I approach,
 Dear Savior, hear my prayer,
 O let no unrepented sin
 Prove hurtful to me there.
- 2 Lo, I confess my sins,
 And mourn their wretched bands:
 A contrite heart is ever wont
 To find grace at Thy hands.
- 3 Thy body and Thy blood,
 Once slain and shed for me,
 Are taken at Thy table here—
 O wondrous mystery!
- 4 Here I with mouth and soul,
 Incomprehensibly,

Shall eat the precious flesh of Christ
In blest reality.

5 Search not how this takes place,
Nor whether it can be ;
God can accomplish vastly more
Than seemeth plain to thee.

6 Vouchsafe, O blessed Lord,
That earth and hell combined,
May ne'er about this Sacrament
A doubt raise in my mind.

7 And may I never fail,
To thank Thee day and night,
For Thy true body and true blood,
O God, my peace and light.

271

No. 10.

FULL of rev'rence at Thy Word,
Lord, I near Thy hallowed board,
Mindful of Thy latest breath,
And Thy sacrificial death.
Mediator, who for me
Diedst from wrath to set me free,
May I as Thy worthy guest
By this feast of life be blest.

2 As a sinful cast-a-way
This is all my trust and stay,
That Thy blood and righteousness
Robes me in a spotless dress,
Fits me as a saint to meet
God before the judgment seat :
God is reconciled to me—
Hid, O spotless Lamb, in Thee.

- 3 Though because of sin I'm sad,
This assurance makes me glad.
Other helpers there are none,
Lord, I cleave to Thee alone;
Hence I come to Thee anew
Thy remembrance to renew,
And to testify again
To Thy love—for sinners slain.
- 4 O that I could celebrate
Worthily Thy passion great;
God-forsaken, Thou didst press
To Thy heart my bitterness!
Golgotha—Gethsemane—
My sins, Lamb, prepared for Thee!
There I see Thee in Thy blood,
Shed for my eternal good.
- 5 May I not, to my great loss,
Coldly stand beneath the cross,
Unto judgment never take
What Thou offeredst for my sake!
Bread of life! here strengthen me
By Thy life to live in Thee,
And Thy blood renew my will
Thine alone, Lord, to fulfill.
- 6 This my purpose, to endure
In Thy service and keep pure,
Ever keep Thou firm in me,
Till I pass from strife to Thee.
Lord, I tremble now with dread,
Lest again I falt'ring tread
Weakly into lurking sin;
Yet I feel its might within,

7 When in its seductive way
It would lead my heart astray,
Help me God, with bated breath,
Look on Jesus' bitter death !
While I see Thy thorn-crowned Head,
Bow beneath God's judgment dread,
Let me not through sin despise,
Lamb of God, Thy sacrifice !

8 Should, alas ! I err from Thee,
Constant Savior, seek Thou me ;
Show me wherein I do wrong,
In my weakness, be Thou strong !
Patiently my failings bear,
Keep me wholly in Thy care ;
And when I bewail my sin,
Grant me, Lord, Thy grace again.

9 Ever let me firmly hold,
My Redeemer, to Thy fold.
Help me show Thy saving death
In the power of living faith,
And to shun each sinful joy
As a poisonous alloy,
That eternally above
I may praise Thy matchless love !

272

7s.—No. 4.

L O, upon the altar lies
Bread of heaven from the skies :
Food to mortal wand'ers given,
To the sons and heirs of heaven.

2 Jesus, Shepherd of Thy sheep !
Thou Thy flock in safety keep.

Living Bread! Thy life supply,
Strengthen us, or else we die.

- 3 Thou, who feedest us below,
Source of all we have or know,
Grant that with Thy saints above
We may reach Thy feast of love!

273

No. 65.

MAY God be praised henceforth and blest forever!
Who, Himself both Gift and Giver,
With His own flesh and blood our souls doth nourish:
May they grow thereby and flourish!

Kyrie eleison.

By Thy holy body, Lord, the same
Which from Thine own mother Mary came,
By the drops which Thou didst bleed,
Help us in the hour of need!

Kyrie eleison.

- 2 Thou hast to death Thy holy body given,
Life to win for us in heaven,
By stronger love, dear Lord, Thou couldst not bind
us:

Whereof may this feast remind us.

Kyrie eleison.

Lord, Thy love constrained Thee for our good
Mighty things to do by Thy dear blood,
Thou hast paid the debt we owed,
Thou hast made our peace with God.

Kyrie eleison.

- 3 May God bestow on us His grace and blessing,
That, His holy footsteps tracing,
We walk as brethren in true faith and union,

Nor regret this sweet communion.

Kyrie eleison.

Let the Holy Ghost us not forsake,
May He grant that we the right way take;
That poor Christendom may see
Days of peace and unity.

Kyrie eleison.

274

L. M.—No. 1.

INVITED, Lord, by boundless grace,
I stood a guest before Thy face;
As Host Thou spreadst no common food:
Here is Thy body and Thy blood!

- 2 How holy is this Sacrament,
Where pardon, peace, and life are spent!
This bread and cup my lips have pressed,
Thou blessedst, and my soul is blessed.
- 3 Now lettest Thou Thy guest depart
With full assurance in his heart;
For such communion, Lord, with Thee,
May a new life my offering be.
- 4 When Thou shalt in Thy glory come,
To gather all Thy people home,
Then let me, as Thy heavenly guest,
In anthems praise Thee with the blest!

THE REDEEMER.

275

No. 51.

O THOU Essential Word,
Who wast from the beginning
With God, for Thou wast God;
Thou hope of all the sinning,

Sent down to save our race,
Most welcome, Lord, Thou art,
Redeemer, Fount of Grace,
To this my longing heart.

2 Come, self-existent Word,
And speak Thou in my spirit!
The soul where Thou art heard
Doth endless peace inherit.
Thou Light that lightenest all,
Abide through faith in me,
Nor let me from Thee fall,
And seek no guide but Thee.

3 Ah! what hath stirred Thy heart,
What cry hath mounted thither,
And reached Thy heavenly throne,
And drawn Thee, Savior, hither?
It was Thy wondrous love,
And my most utter need,
Made Thy compassion move,
Stronger than death indeed.

4 Then let me give my heart,
To Him who loved me, wholly;
And live, while here I dwell,
To show His praises solely:
Yes, Jesus, form anew
This stony heart of mine,
Make it till death still true
To Thee, forever Thine.

5 Let naught be left within
But what Thy hand hath planted;
Root out the weeds of sin,
And quell the foe who haunted

My soul, and sowed the tares ;
From Thee comes nothing ill,
O save me from these snares,
Make plain my pathway still.

6 Thou art the Life, O Lord,
And Thou its Light art only !
Let not Thy blessed rays
Still leave me dark and lonely.
Star of the East, arise !
Drive all my clouds away,
Till earth's dim twilight dies
Into the perfect day.

276

C. M.—No. 2.

THOU art the way ; to Thee alone
From sin and death we flee ;
And he who would the Father seek,
Must seek Him, Lord, through Thee.

- 2 Thou art the truth ; Thy word alone
True wisdom can impart ;
Thou only canst instruct the mind,
And purify the heart.
- 3 Thou art the life ; the rending tomb
Proclaims Thy conqu'ring arm ;
And those who put their trust in Thee,
Nor death nor hell shall harm.
- 4 Thou art the way, the truth, the life ;
Grant us to know that way,
That truth to keep, that life to win,
Which lead to endless day.

277

No. 66.

O THOU of God the Father
The true Eternal Son,
Of whom the Word declareth
That Thou with Him art One;
Thou art the bright and Morning Star,
Beyond all other radiance
Thy glory streams afar.

2 O let us in Thy knowledge
And in Thy love increase,
That we in faith be steadfast,
And serve Thee here in peace;
That so Thy sweetness may be known
To these cold hearts, and teach them
To thirst for Thee alone.

3 Maker of all! who showest
The Father's love and might,
In heaven and earth Thou reignest
Of Thine own power and right;
So rule our hearts and minds that we
Be wholly Thine, and never
May turn aside from Thee!

278

No. 45.

O MORNING Star! how fair and bright
Thou beamest forth in truth and light;
O Sov'reign meek and lowly,
Thou Root of Jesse, David's Son,
My Lord and Bridegroom, Thou hast won
My heart to serve Thee solely!
Holy art Thou,
Fair and glorious, all victorious,

- Rich in blessing,
Rule and might o'er all possessing.
- 2 Thou Heavenly Brightness! Light Divine!
O deep within my heart now shine,
And make Thee there an altar!
Fill me with joy and strength to be
Thy member, ever joined to Thee
In love that cannot falter;
Toward Thee longing
Doth possess me; turn and bless me,
For Thy gladness
Eye and heart here pine in sadness.
- 3 But if Thou look on me in love,
There straightway falls from God above
A ray of purest pleasure;
Thy Word and Spirit, flesh and blood,
Refresh my soul with heavenly food,
Thou art my hidden treasure;
Let Thy grace, Lord,
Warm and cheer me, O draw near me;
Thou hast taught us
Thee to seek, since Thou hast sought us!
- 4 Here will I rest, and this hold fast:
The Lord I love is First and Last,
The End as the Beginning!
Here I can calmly die, for Thou
Wilt raise me where Thou dwellest now,
Above all tears, all sinning;
Amen! Amen!
Come, Lord Jesus, soon release us;
With deep yearning,
Lord, we look for Thy returning!

279

7s.—No. 4.

JESUS! Savior! come to me,
Let me ever be with Thee;
Come, and nevermore depart,
Thou who reignest in my heart.

2 Ever do I for Thee sigh,
Nothing else can satisfy;
Ever do I cry to Thee:
Jesus, Jesus, come to me!

3 Earthly joys can give no peace,
Ne'er can bid my longings cease;
Still to have my Jesus near,
This is all my pleasure here.

4 All that makes the angels glad
In their garbs of glory clad,
Only fills me with distress,
If Thy presence do not bless.

5 Take Thou all away from me,
I shall still thus minded be,
Thou who madest me Thine own
Shalt be all my joy alone.

6 None shall claim my heart beside,
None but Jesus crucified;
Savior, I am only Thine,
Other love shall ne'er be mine.

7 Thou alone, my God and Lord,
Art my glory and reward;
Thou hast bled for me and died,
I will be no other's bride.

- 8 Come then, Lamb for sinners slain,
Come and ease me of my pain;
Evermore I cry to Thee:
Jesus, Jesus, come to me!
- 9 Patiently I wait and pray,
Jesus, do not say me nay;
That when death shall come to me,
Thou my Jesus sweet wilt be.

280

No. 67.

- JESUS, priceless Treasure,
Source of purest pleasure,
Truest Friend to me!
O how long I've panted,
And my heart hath fainted,
Thirsting, Lord, for Thee!
Thine I am, Thou spotless Lamb,
I will suffer naught to hide Thee,
Naught I ask beside Thee.
- 2 In Thine arms I rest me,
Foes who would molest me
Cannot reach me here;
Though the earth be shaking,
Every heart be quaking,
Jesus calms my fear;
Sin and hell, in conflict fell,
With their bitter storms assail me;
Jesus will not fail me.
- 3 Satan, lo! I brave thee,
Hell, thou shalt not have me,
Fear I cast away!

Tread, O world, thy mazes,
I shall sing my praises
Safe, serene alway.
Jesus' arm keeps me from harm;
Earth and hell must hide them,
Howsoe'er they pride them.

4 Wealth, I will not heed Thee,
For I do not need thee,
Jesus is my choice;
Honors, ye may glisten,
But I will not listen
To your tempting voice;
Pain or loss, nor shame nor cross,
E'er to leave my Lord shall move me,
Since He deigns to love me.

5 Farewell, thou who choosest
Earth, and heaven refusest,
Thou wilt tempt in vain;
Farewell, sins, nor blind me,
Get ye all behind me,
Come not forth again:
Past your hour, O pride and power;
Worldly life, thy bonds I sever,
Farewell now forever!

6 Hence, all fears and sadness,
For the Lord of gladness,
Jesus, enters in;
They who love the Father,
Though the storms may gather,
Still have peace within;
Yea, whate'er I here must bear,

Still in Thee lies purest pleasure,
Jesus, priceless treasure!

281

No. 68.

WHO is, Jesus blest,
Like to Thee, sweet Rest!
From the multitude elected,
Life of those who were rejected,
Light, too, brightest, best,
Jesus, dearest Rest!

- 2 Life, who me to save
Enteredst the grave!
For my sins of death hast tasted,
All the realms of hell hast wasted,
Life, who me to save,
Didst hell's fury brave.
- 3 Majesty most dear,
• Mightiest King and Seer,
I will kiss Thy scepter holy,
At Thy feet will sit me lowly,
And like Mary hear;
Majesty most dear!
- 4 By Thy Spirit's rays
Let me know Thy praise;
Thine by faith, may I ne'er perish;
Warm love may I always cherish,
Thine through all my days,
Thou, my beauteous Praise!
- 5 When the billows' might,
In the gloomy night,
With o'erwhelming weight would wreck me,
Savior, let Thy hand protect me;

Keep me by Thy might,
Guardian of the night.

- 6 And when death 's at hand
Lord, then let me stand :
Through death's shadows gently bear me,
And for light of bliss prepare me,
That I there may stand,
Lord, at Thy right hand.

282

No. 29.

- J**ESUS, Jesus, Jesus only
Can my heartfelt longing still ;
Without Him my soul is lonely,
And I wish, what Jesus will.
For my heart, which He hath filled,
Ever cries: Lord, as Thou wilt.
- 2 One it is for whom I'm living,
Whom I love most tenderly ;
Jesus! ever to Him giving,
What in love He gives to me.
Jesus' blood hides all my guilt;
Lead me, Lord, then as Thou wilt.
- 3 Seems a thing to me a treasure,
Which displeasing is to Thee,
Then remove such dang'rous pleasure ;
Give instead what profits me.
Let my heart by Thee be stilled,
Make me Thine, Lord, as Thou wilt.
- 4 Grant that I may e'er endeavor
Thy good pleasure to fulfill,
In me, through me, with me ever,
Lord, accomplish Thou Thy will.

Let me die, Lord, on Thee built,
When, and where, and as Thou wilt.

- 5 Jesus, constant be my praises;
Thou, who gav'st Thyself to me,
Gav'st me all; my heart hence raises
Its rejoicing cries to Thee:
Be it unto me, my Shield,
As Thou wilt, Lord, as Thou wilt.

283

No. 68.

BRIDEGROOM, Thou art mine,
Jesus, Lamb divine;
Saved from sin, to Thee I render
Thanks for love so pure and tender,
That has made me Thine,
Jesus, Lamb divine.

- 2 Very man and God,
Comfort 'neath the rod,
Thou wast born in woe to languish,
Rescuing souls from endless anguish
By Thy crimson blood,
Very man and God.
- 3 Let my faith's pure light
Not go out in night;
Pour on me the oil of gladness,
That amid earth's sin and sadness,
In me faith's pure light
Go not out in night.
- 4 Give to us Thy peace,
Thou who dost not cease
Warmly us to love who know Thee,
Bear Thy name, and honor show Thee:

Let our love not cease,
Give to us Thy peace.

5 Here through scorn and frown,
There the glorious crown;
Here in hoping and believing,
There in seeing and receiving;
After scorn and frown
Comes the glorious crown.

6 Jesus, dearest Friend,
Help me to contend:
Make me o'er all foes victorious
Through Thy victory so glorious;
May I comprehend
How Thou dost contend.

7 Thou my Joy replete,
Sharon's Rose so sweet;
My desire and praise and treasure,
Naught shall move me but Thy pleasure,
Sharon's Rose so sweet,
Thou my Joy replete!

284

C. M.—No. 2.

JESUS! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

2 Nor voice can sing, nor heart can frame,
Nor can the mem'ry find
A sweeter sound than Thy blest Name,
O Savior of mankind!

3 O Hope of ev'ry contrite heart,
O Joy of all the meek!

To those who fall, how kind Thou art,
How good to those who seek !

4 But what to those who find ? ah, this
Nor tongue nor pen can show :
The Love of Jesus, what it is,
None but His loved ones know.

5 Jesus, our only Joy be Thou !
As Thou our Prize wilt be ;
Jesus, be Thou our Glory now,
And through eternity !

285

8s.7s.—No. 5.

JESUS, Thou art mine forever,
Dearer far than earth to me ;
Neither life nor death shall sever
Those sweet ties which bind to Thee.

2 All were drear to me and lonely,
If Thy presence gladdened not ;
While I sing to Thee—Thee only,
Mine's an ever blissful lot.

3 Thou alone art all my treasure,
Who hast died that I might live,
Thou conferrest noblest pleasure,
Who dost all my sins forgive.

4 Brightest gems and fairest flowers,
Lose their beauty in Thy frown :
Joy and peace, like balmy showers,
In Thy smile come gently down.

5 Jesus, Thou art mine forever,
Suffer not my soul to stray :

Let me in my weakness never
Cast my priceless pearl away.

- 6 Lamb of God! I do implore Thee,
Guard, support me, lest I fall:
Let me evermore adore Thee,
Be my everlasting All.

286

No. 29.

LORD, Thine image Thou hast lent me,
In Thy never-fading Love;
I was fallen, Thou wast sent me,
My redemption from above.
Sacred Love, I long to be
Thine to all eternity!

- 2 Love, Thou hast for me endured
All the pain of death and hell;
Nay, Thy sufferings have procured
More for me than tongue can tell:
Love almighty and divine;
I would be forever Thine!

- 3 Love, my Life and my Salvation,
Light and Truth, eternal Word!
Thou alone dost consolation
To my sinking soul afford.
Sacred Love, I long to be
Thine to all eternity!

- 4 Love, in mercy Thou wilt raise me
From the grave of sin and dust;
Love, I shall forever praise Thee,
When in heav'n among the just;
Love almighty and divine,
May I be forever Thine!

287

No. 9.

CHIEF of sinners though I be,
 Jesus shed His blood for me ;
 Died that I might live on high,
 Lived that I might never die.
 As the branch is to the vine,
 I am His, and He is mine.

2 O the hight of Jesus' love !
 Higher than the heav'ns above,
 Deeper than the depths of sea,
 Lasting to eternity ;
 Love that found me, wondrous thought !
 Found me when I sought Him not.

3 Jesus only can impart
 Balm to heal the smitten heart,
 Peace that flows from sin forgiven ;
 Joy that lifts the soul to heaven ;
 Faith and hope to walk with God,
 In the way that Enoch trod.

4 Chief of sinners though I be,
 Christ is all in all to me ;
 All my wants to Him are known,
 All my sorrows are His own ;
 Safe with Him from earthly strife,
 He sustains the hidden life.

5 O my Savior ! help afford,
 By Thy Spirit and Thy Word !
 When my wayward heart would stray,
 Keep me in the narrow way ;
 Grace in time of need supply,
 While I live and when I die.

288

No. 13.

I KNOW whom I believe in,
I know what firm abides,
When all around me fading
Away like vapor glides.
I know what lasts forever,
When all things shake and fall,
When wit the wise forsaketh,
And craft doth craft forestall.

- 2 It is the Light of Glory;
It is my Jesus, King;
It is the Rock I stand on;
It is of this I sing.
He never more shall fail me,
Deliv'rer, Shepherd mine,
He lighteth all my darkness,
He makes my path to shine.
- 3 He whom blood-stained they buried
In the still twilight hour,
He whom God waked from slumber,
He who arose in power:
He for my guilt atoneth,
To me His Spirit gives,
Me with His grace He crowneth:
I live because He lives.

- 4 I know what I believe in,
I know what standeth fast,
And what, when earth shall crumble,
Uncrumbled, still shall last;
Through sorrow it bides with me,
Mine when to death I bow,
In heaven it will assure me
A crown to deck my brow.

39

L. M.—No. 1.

JESUS! and shall it ever be,
 A mortal man ashamed of Thee!
 Ashamed of Thee, whom angels praise,
 Whose glories shine through endless days!

Ashamed of Jesus! sooner far
 Let ev'ning blush to own a star;
 He sheds the beams of light divine
 O'er this benighted soul of mine.

Ashamed of Jesus! just as soon
 Let midnight be ashamed of noon:
 'T is midnight with my soul till He,
 Bright Morning Star, bid darkness flee.

Ashamed of Jesus! that dear Friend
 On whom my hopes of heaven depend!
 No; when I blush, be this my shame,
 That I no more revere His name.

Ashamed of Jesus! yes, I may
 When I've no guilt to wash away,
 No tear to wipe, no good to crave,
 No fears to quell, no soul to save.

Till then—nor is my boasting vain—
 Till then I boast a Savior slain!
 And, oh, may this my glory be,
 That Christ is not ashamed of me!

30

No. 10.

JESUS, Lover of my soul,
 Let me to Thy bosom fly,
 While the waters nearer roll,
 While the tempest still is high!

Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide;
O receive my soul at last!

2 Other refuge have I none;
Hangs my helpless soul on Thee:
Leave, oh, leave me not alone,
Still support and comfort me!
All my trust on Thee is stayed,
All my help from Thee I bring:
Cover my defenseless head
With the shadow of Thy wing.

3 Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

4 Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the Fountain art,
Freely let me take of Thee:
Spring Thou up within my heart,
Rise to all eternity.

DAILY DEVOTION.

MORNING.

(Sunday Morning.)

21

No. 29.

GOD of ages, great and mighty !
 Who upholdest heaven and earth ;
 By whose truth and tender mercy
 I have been led on from birth,
 Night and sleep now pass away—
 Welcome be Thy holy day.

2 For this day so fair and holy,
 Be Thou by my spirit blest,
 Through Thy Word still nearer heaven
 Guide my spirit toward its rest:
 Than the work of praise and prayer
 Let me know no higher care.

3 O the beauty of Thy service !
 O the sweetness of Thy Word !
 Sweeter far than honey gathered
 From the flower by bee or bird :
 Blessed all, who day and night
 Make Thy word their chief delight.

4 O my God, speak Thou the Amen !
 For we are Thy chosen own ;
 Be Thy praise by all exalted,
 And Thy glorious name made known,
 Till for aye we may, through grace,
 See and serve Thee face to face.

292

C. M.—No. 2.

- A** GAIN the Lord of life and light
 Awakes the kindling ray;
 Dispels the darkness of the night,
 And pours increasing day.
- 2 O what a night was that which wrapped
 A sinful world in gloom!
 O what a Sun that broke, this day,
 Triumphant from the tomb!
- 3 This day be grateful homage paid,
 And loud hosannas sung:
 Let gladness dwell in every heart,
 And praise on every tongue.
- 4 Ten thousand, thousand lips shall join
 To hail this welcome morn,
 Which scatters blessings from its wings
 To nations yet unborn.

(Morning.)

293

No. 20.

- G**OD, who madest earth and heaven,
 Father, Son, and Holy Ghost,
 Who the day and night hast given,
 Sun and moon and starry host,
 All things wake at Thy command,
 Held in being by Thy hand.
- 2 God, I thank Thee, in Thy keeping,
 Safely have I slumbered here;
 Thou hast guarded me while sleeping
 From all danger, pain, and fear:
 And the cunning of my foe
 Hath not wrought my overthrow.

- 3 Let the night of sin that shrouded
All my life, with this depart;
Shine on me with beams unclouded:
Jesus in Thy loving heart
Are my help and hope alone,
For the evil I have done.
- 4 Help me as the morn is breaking,
In the spirit to arise,
So from careless sloth awaking,
That when o'er the aged skies
Shall the morn of doom appear,
I may see it free from fear.
- 5 Lead me, and forsake me never,
Guide my wand'rings by Thy Word:
As Thou hast been, be Thou ever
My defence, my refuge, Lord.
Never safe except with Thee,
Thou my faithful Guardian be!
- 6 O my God, I now commend me
Wholly to Thy mighty hand:
All the powers that Thou dost lend me
Let me use at Thy command;
Thou my boast, my strength divine,
Keep me with Thee, I am Thine.
- 7 Thus afresh with each new morning
Save me from the power of sin,
Hourly let me feel Thy warning
Ruling, prompting all within,
Till my final rest be come,
And Thine angel bear me home.

- M**Y heart with deep emotion
Gives thanks to Thee and praise,
In early morn's devotion,
And throughout all my days;
O God, upon Thy throne!
To honor and adore Thee,
I bring my praise before Thee
Through Christ, Thine Only Son.
- 2 For, 'twas Thy grace that o'er me
Kept vigil through the night,
And 'twas Thy arm that bore me
Safe through to morning light.
To Thee my prayer I raise;
Wherein I did offend Thee,
Do Thou forgive; defend me
In all my future days.
- 3 My life, my soul,—defend them!
My wife, child, goods, and home,—
To Thy hand I commend them,
From Thee these blessings come.
Thy bounteous hand bestows
My household and my treasures,
My parents, friends, and pleasures;
Through Thee my cup o'erflows.
- 4 God shall do my advising,
Whose might with wisdom blends;
May He bless rest and rising,
My efforts, means, and ends!
To God, forever blessed,
Will I with mine confide me,

And suffer Him to guide me
As seemeth to Him best.

5 Amen: Lord, Thou wilt hear me

With this I close my prayer;

In all I do wilt cheer me,

And keep me in Thy care.

So I put forth my hands,

And look not long behind me,

But ply the task assigned me

By God, as He commands.

295

L. M.—No. 1.

() HOLY, blessed Trinity,
Divine, Essential Unity,
God, Father, Son, and Holy Ghost,
Be Thou this day my Guide and Host.

2 My soul and body keep from harm,
O'er all I have extend Thine arm,
That Satan may not cause distress,
Nor bring me shame or wretchedness.

3 The Father's might shield me this day,
The Son's pure wisdom cheer my way,
The Holy Spirit's light divine
Illume my heart's benighted shrine.

4 My Maker, strengthen Thou my heart,
O my Redeemer, help impart,
Blest Comforter, keep at my side,
That faith and love in me abide.

5 Lord, bless me! keep Thou me as Thine;
Lord, make Thy face upon me shine;
Lord, lift Thy countenance on me,
And grant me peace—sweet peace from Thee!

WHILE yet the morn is breaking,
 I thank my God once more,
 Beneath whose care awaking
 I find the night is o'er;
 I thank Him that He calls me
 To life and health anew,
 I know, whate'er befalls me,
 His care will still be true.

2 Guardian of Israel, hear me,
 Watch o'er me through the day,
 In all I do be near me:
 For others too I pray;
 To Thee I would commend them,
 Our Church, our youth, our land,
 Direct them and defend them,
 When dangers are at hand.

3 O gently grant Thy blessing,
 That we may do Thy will,
 No more Thy ways transgressing,
 Our proper task fulfill;
 With Peter's full affianced
 Let down our nets again,
 If Thou art our reliance,
 Our toil will not be vain.

4 Thou art the Vine—O nourish
 The branches graft in Thee,
 And let them grow and flourish
 A fair and fruitful tree;
 Thy Spirit put within us,
 And let His gifts of grace

To all good actions win us,
That best may show His praise.

297

No. 8.

TO Thee, O Lord, with dawning light,
My grateful voice I'll raise,
Thy mighty power to celebrate,
Thy holy name to praise:
For Thou, in helpless hour of night,
Hast guard kept round my bed,
And now again from peaceful sleep
Thou liftest up my head.

2 Grant me, O Lord, Thy quick'ning grace
Through this and every day,
That, guided and upheld by Thee,
My feet may never stray.
Increase, I pray, my faith and hope,
Increase my zeal and love;
And fix my heart's affections all
On Christ and things above.

3 And when, life's labors o'er, I sink
To slumber in the grave,
In death's dark vale be Thou my trust
To succor and to save;
That so, through Him who bled and died,
And rose again for me,
The grave and gate of death may prove
A passage home to Thee.

298

No. 9.

JESUS, Sun of Righteousness,
Brightest Beam of love divine,
With the early morning rays
Do Thou on our darkness shine,

And dispel with purest light,
All our long and gloomy night.

2 Like the sun's reviving ray,
May Thy love, with tender glow,
All our coldness melt away,
Warm and cheer us forth to go,
Thee to honor and obey
All our life's short earthly day!

3 Thou our only Hope and Guide!
Never leave us nor forsake:
In Thy light may we abide
Till the endless morning break,
Moving to Thy holy will
Onward, upward, homeward still!

299

No. 6.

WHEN, streaming from the eastern skies,
The morning-light salutes mine eyes,
O Sun of righteousness divine!
On me, with beams of mercy, shine;
Chase all the clouds of guilt away,
And turn my darkness into day.

2 When each day's scenes and labors close,
And wearied nature seeks repose,
With pard'ning mercy richly blest,
Guard me, my Savior, while I rest;
And, as each morning-sun shall rise,
O lead me onward to the skies.

3 And, at my life's last setting sun,
My conflicts o'er, my labors done,
Thy heav'nly radiance, Jesus! shed,
To cheer and bless my dying-bed:

And from death's gloom my spirit raise,
To see Thy face, and sing Thy praise.

300

C. M.—No. 2.

LORD of my life! O may Thy praise
Employ my noblest powers,
Whose goodness lengthens out my days,
And fills the circling hours!

- 2 Preserved by Thy almighty arm,
I pass the shades of night,
Serene and safe from every harm,
And see returning light.
- 3 When sleep, death's semblance, o'er me spread,
And I unconscious lay;
Thy watchful care was round my bed
To guard my feeble clay.
- 4 For Jesus' sake, Thy tender care
My waking hours attend:
From every trespass, ev'ry snare,
My heedless steps defend.
- 5 Smile on my minutes as they roll
And guide my future days;
And let Thy goodness fill my soul
With gratitude and praise.

301

L. M.—No. 1.

AWAKE, my soul! and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and gladly rise
To pay thy morning sacrifice.

- 2 Lord! I my vows to Thee renew:
Disperse my sins as morning dew;

Guard my first springs of thought and will,
And with Thyself my spirit fill.

3 Direct, control, suggest, this day,
All I design to do or say ;
That all my powers, with all their might,
In Thy sole glory may unite.

4 All praise to Thee, who safe hast kept,
And hast refreshed me, while I slept!
O Savior, when from death I wake,
Let me of endless life partake.

302

C. M.—No. 2.

NOW that the star of day hath risen,
O God, we humbly pray
That Thou, the Uncreated Light,
Thyself wilt guide our way.

2 May neither tongue nor hand offend,
Nor mind vain thought abide,
Upon the lips let simple truth,
Love in the heart preside.

3 While flows the day anew begun,
O Christ, our Watch and Ward,
The gates of sense, that hell assails,
From ev'ry danger guard.

4 Grant that each daily work of ours
May to Thy glory tend,
And ev'ry deed begun in Thee,
In Thee, with blessing, end.

303

78.—No. 4.

NOW the shades of night are gone,
 Now the morning light is come;
 Lord, may I be Thine to-day —
 Drive the shades of sin away.

- 2 Fill my soul, O Christ, with light,
 Banish doubt and cleanse my sight,
 In Thy service, Lord, to-day,
 Help me labor, help me pray.
- 3 Keep my haughty passions bound;
 Save me from my foes around;
 Going out and coming in,
 Keep me safe from ev'ry sin.
- 4 When my work of life is past,
 O receive me then at last!
 Night of sin will be no more,
 When I reach the heav'nly shore.

304

No. 13.

SOON as the morn with roses
 Bedecks the dewy east,
 And when the sun reposes
 Upon the ocean's breast;
 Our voice in supplication,
 Jehovah, Thou shalt hear;
 Grant us, through Christ, salvation,
 And be thou ever near.

- 2 By Thee through life supported,
 We pass the dang'rous road,
 By heavenly hosts escorted
 Up to their bright abode;

There cast our crowns before Thee,
Our toils and conflicts o'er,
And day and night adore Thee,
For ever evermore.

305

No. 69.

WHEN the sun, all golden,
Laughs at dawn of day,
All Thy little children
Thank Thee, God, and pray.

2 I will also praise Thee,
Jesus, Shepherd mine,
Thou wilt also feed me—
Little lamb of Thine.

3 Heartily I pray Thee:
Stay Thou, Lord, with me;
Guide all day my footsteps,
That I follow Thee.

4 When Thou dwellest with me
I cannot be bad,
With my guardian angels
I can then be glad.

5 When the happy sunshine
Sleeps at close of day,
Then Thy little children
Thank again and pray.

6 And Thou bidest with them,
Jesus, Savior mine;
Waking, Lord, or sleeping,
Let each child be Thine,

EVENING.

(Sunday Evening.)

306

C. M.—No. 2.

ANOTHER day has passed away,
A day of praise and prayer;
Then come, my soul, thy God extol,
And own Thy Savior's care.

2 Secure from harm, His mighty arm
Has led me through the day,
And from above, with gifts of love,
He cheered me on my way.

3 Now, as of old, He leads His fold
On meads of shady green;
While on His breast, in sweetest rest,
The ewe and lambkin lean.

4 Care not, says He, but trust in me,
And I will care for you;
My faithfulness and kindnesses
Are ev'ry morning new.

5 O bliss divine, that Christ is mine,
Who thus attends His own!
Then come, my soul, Thy God extol,
And make His praises known.

307

C. M.—No. 2.

WHEN, O dear Jesus, when shall I
Behold Thee all serene;
Blest in perpetual holy day,
Without a veil between!

2 Assist me, while I wander here,
Amidst a world of cares;

- Incline my heart to pray in love,
And then accept my prayers.
- 3 Release my soul from every chain,
~~No~~ more hell's captive led;
And pardon Thy repenting child,
For whom the Savior bled.
- 4 Spare me, my God, O spare the soul
That gives itself to Thee;
Take all that I possess below,
And give Thyself to me.
- 5 Thy Spirit, O my Father, give,
To be my guide and friend,
To light my path to ceaseless joys,
To rest without an end.

308

C. M.—No. 2.

- H**OW oft the day of God returns
To shed its quick'ning beams;
And yet how slow devotion burns,
How languid are its flames.
- 2 Accept our faint attempts to love;
Our sins, O Lord, forgive;
We would be like Thy saints above,
And praise Thee while we live.
- 3 Increase, O Lord, our faith and hope,
And fit us to ascend
Where the assembly ne'er breaks up,
Thy worship ne'er shall end;
- 4 When we shall with the ransomed throng,
The Savior's praise proclaim,
And give in an eternal song
All glory to His name.

(Evening.)

309

L. M.—No. 1.

THE happy sunshine all is gone,
 The gloomy night comes swiftly on;
 But shine Thou still, O Christ our Light,
 That we walk not in error's night.

2 We thank Thee, Father, that this day
 Thy angels watched around our way,
 And free from harm and vexing fear
 Thy grace has kept, and brought us here.

3 We own that we have angered Thee,
 Do Thou forgive us graciously,
 Unto our soul impute it not,
 And bless with peaceful sleep our cot.

4 Thy angels guard our sleeping hours,
 And keep afar all evil powers;
 From terrors, fire, and ev'ry harm,
 This night protect us by Thy arm.

310

No. 34.

NOW all the woods are sleeping,
 And night and stillness creeping
 O'er city, man, and beast;
 But thou, my heart, awake thee,
 To prayer awhile betake thee,
 And praise Thy Maker ere thou rest.

2 O sun! where art thou vanished?
 The night thy light hath banished—
 The ancient foe, the night;
 Go then, for now appeareth
 Another Sun, and cheereth
 My heart—'tis Jesus Christ, my Light!

- 3 The last faint beam is going,
The golden stars are glowing
In yonder dark-blue deep;
Such is the glory given,
When called of God to heaven,
On earth no more we pine and weep.
- 4 To rest the body hasteth,
Itself of clothes divesteth,
Type of mortality !
I'll put it off, and o'er me
Christ throw the robe of glory,
And blissful immortality !
- 5 Head, hands, and feet so tired
Are glad the day's expired,
That work comes to an end ;
My heart, be filled with gladness
That God from all earth's sadness,
And from sin's toil relief will send.
- 6 Ye aching limbs ! now rest you,
For toil hath sore oppressed you,
Lie down, my weary head ;
A sleep shall once o'ertake you
From which earth ! ne'er shall wake you,
Within a cold and narrow bed.
- 7 Mine eyes scarce ope are keeping,
A moment, I'll be sleeping,
Soul, body,—fare ye well !
In grace Thy care then make them
May evil ne'er o'ertake them,
Thou Eye and Ward of Israel.
- 8 O Jesus, be my Cover !
And both Thy wings spread over

Thy child, and shield Thou me!
 Though Satan would devour me,
 Let angels ever o'er me
 Sing, "This child shall uninjured be!"

- 9 My loved ones, rest securely,—
 From ev'ry evil surely
 Our God will guard your heads;
 And happy slumbers send you,
 And bid His hosts attend you,
 And golden-armed watch o'er your beds.

311

C. M.—No. 2.

SINCE now the day hath reached its close,
 And sunlight shines no more,
 In sleep the toil-worn find repose,
 And all who wept before.

- 2 But Thou, my Lord, no rest dost know,
 No slumber dims Thy sight,
 Thou hatest darkness as Thy foe,
 Since Thou Thyself art light.

- 3 O Lord, I pray, remember me
 Throughout the shades of night,
 And grant to me most graciously
 The shield of Thy great might.

- 4 And foil Thou Satan's purpose fell
 Through Thy swift angel-arm,
 Then free from care, I'll rest me well
 And safe from ev'ry harm.

- 5 I feel indeed through guilt undone;
 It cries aloud to Thee:

But yet, the mercy from Thy Son
Hath full atoned for me.

6 Him I present Thee as my Bail,
While suppliant at Thy feet,
With such assurance I'll not fail
Before Thy judgment-seat.

7 Away, vain, idle thoughts depart!
Roam not my soul abroad;
For now I build within my heart
A temple to my God.

8 And hereupon my eyes I close,
And fall asleep heart-glad;
My God doth watch o'er my repose,
Why should my heart be sad?

9 And thus I live and die to Thee,
Thou Sabaoth strong, indeed!
In life and death Thou helpst me
From ev'ry fear and need.

10 Should this night prove the last for me
In this dark vale of tears,
Then lead me, Lord, in heaven to Thee
And my elect compeers.

312

No. 38.

SINK not yet, my soul, to slumber,
Wake my heart, go forth and tell
All the mercies without number
That this by-gone day befell;
Tell how God hath kept afar
All things that against me war,

Hath upheld me and defended,
And His grace my soul befriended.

- 2 Father, merciful and holy,
Thee to-night I praise and bless,
Who to labor true and lowly
Grantest ever meet success;
Many a sin and many a woe,
Many a fierce and subtle foe,
Hast Thou checked that once alarmed me,
So that naught to-day has harmed me.
- 3 E'en the twilight now hath vanished;
Send Thy blessing on my sleep,
Every sin and terror banished,
Let my rest be calm and deep.
Soul and body, mind and health,
Wife and children, house and wealth,
Friend and foe, the sick, the stranger,
Keep Thou safe from harm and danger.
- 4 O Thou mighty God, now hearken
To the prayer Thy child hath made,
Jesus, while the night-hours darken,
Be Thou still my Hope, my Aid;
Holy Ghost, on Thee I call,
Friend and Comforter of all,
Hear my earnest prayer, O hear me!
Lord, Thou hearest, Thou art near me.

313

7s.—No. 4.

JESUS Christ, the stars of night
Faintly shine through evening light,
While before Thine altar we
Lift our thankful hearts to Thee!

- 2 On the distant hills the day
Sinks in deep'ning shade away;
But Thy presence ever near,
Shields us in the hour of fear.
- 3 As the evening dews descend,
Be Thou with us, heavenly Friend!
Let Thy Spirit's whispering,
Peace to all our spirits bring!
- 4 Son of God! Thy glorious praise
From our trembling lips we raise,
On Thy throne of light on high,
Hear and heed the contrite sigh!
- 5 Savior! Though our words are weak,
'Tis Thy glory now we seek!
May our faint example shine,
Teach us that its light is Thine!
- 6 Jesus Christ! the stars of night
Brightly shine with joyous light;
While in adoration we,
Lord of Love, look up to Thee!

314

L. M.—No. 1.

SUN of my soul, Thou Savior dear,
It is not night if Thou be near;
O may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

- 2 When the soft dews of kindly sleep
My wearied eyelids gently steep;
Be my last thought how sweet to rest
Forever on my Savior's breast.

- 3** Abide with me from morn till eve,
 For without Thee I cannot live!
 Abide with me when night is nigh,
 For without Thee I dare not die!
- 4** If some poor wand'ring child of Thine
 Have spurned to-day the voice divine,
 Now, Lord, the gracious work begin,
 Let him no more lie down in sin.
- 5** Watch by the sick, enrich the poor
 With blessings from Thy bounteous store;
 Be every mourner's sleep to-night
 Like infant's slumbers, pure and light!
- 6** Come near, and bless us when we wake,
 Ere through the world our way we take,
 And lead us by Thy hand of love,
 Until we reach our home above.

315

C. M.—No. 2.

- A**ND now the sun hath sunk to rest
 Again we bend the knee,
 And meekly lift our ev'ning thoughts,
 O God and King, to Thee:
- 2** To Thee, whom seraph hosts adore,
 Whom friends believe and fear,
 Whose mercy scat, in skies above,
 To contrite hearts is near.
- 3** Drive evil thoughts and dreams afar,
 And, waking or asleep,
 May heav'nly peace, Thy peace, O God,
 Through Christ our bosoms keep.

4 Let mercy fall on us like dew,
And angel pinions play
Around us, while the hours of night
In silence pass away.

5 Each night beside the sable gate
Of death the sleeper lies,
And if we pass its portals, Lord,
Let Eden greet our eyes.

316

L. M.—No. 1.

GLORY to Thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Safe under Thine almighty wings.

2 Forgive me Lord, for Thy dear Son,
The ills that I this day have done;
That with the world, myself, and Thee,
I, ere I sleep, at peace may be.

3 Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that so I may
With joy behold the judgment-day.

4 Lord, let my soul for ever share
The bliss of Thy paternal care;
'T is heaven on earth, 't is heaven above,
To see Thy face and sing Thy love.

5 Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

317

S. M.—No. 3.

THE day is past and gone,
 The ev'ning shades appear ;
 O may I ever keep in mind
 The night of death draws near.

2 Lord, keep me safe this night,
 Secure from all my fears :
 May angels guard me while I sleep,
 Till morning light appears.

3 And when I early rise,
 And view th' unwearied sun,
 May I set out to win the prize,
 And after glory run :

4 That when the day is past,
 And I from time remove,
 Lord, I may in Thy bosom rest,
 The bosom of Thy love.

318

No. 29.

THROUGH the day Thy love hath spared us,
 Soon we lay us down to rest ;
Through the silent watches guard us,
 Let no foe our peace molest ;
Jesus, Thou our Guardian be,
Sweet it is to trust in Thee.

2 Pilgrims here on earth, and strangers,
 Dwelling in the midst of foes,
Us and ours preserve from dangers,
 In Thine arms may we repose ;
And, when life's short day is past,
Rest with Thee in heaven at last.

319

8s.7s.—No. 5.

SAVIOR! breathe an evening blessing,
 Ere repose our eyelids seal;
 Sin and want we come confessing;
 Thou canst save and Thou canst heal.

2 Though destruction walk around us,
 Though the arrows past us fly,
 Angel-guards from Thee surround us;
 We are safe, if Thou art nigh.

3 Though the night be dark and dreary,
 Darkness cannot hide from Thee:
 Thou art He who never weary,
 Watcheth where Thy people be.

4 Should swift death this night o'ertake us
 And our couch become our tomb,
 May the morn in heaven awake us,
 Clad in light and deathless bloom.

320

8s.7s.—No. 5.

PEACE be to this habitation,
 Peace to all who dwell therein,
 Peace, the earnest of salvation,
 Peace, the fruit of pardoned sin;

2 Peace that speaks the heavenly Giver,
 Peace to worldly minds unknown,
 Peace divine, that lasts forever,
 Peace that comes from God alone.

3 Jesus, Prince of peace, be near us,
 Fix in all our hearts Thy home:
 With Thy gracious presence cheer us,
 Let Thy sacred kingdom come.

- 4 Raise to heaven our expectation,
Give our favored souls to prove
Glorious and complete salvation,
In the realms of bliss above.

321

L. M.—No. 1.

- THUS far the Lord has led me on;
Thus far His power prolongs my days;
And every ev'ning shall make known
Some fresh memorial of His grace.
- 2 Much of my time has run to waste,
And I, perhaps, am near my home;
But He forgives my follies past,
And strength supplies for days to come.
- 3 I lay my body down to sleep;
Peace is the pillow of my head:
His ever watchful eye will keep
Its constant guard around my bed.
- 4 Faith in Thy name forbids my fear;
O may Thy presence ne'er depart!
And in the morning may I bear
Thy loving-kindness on my heart!

322

No. 34.

- THE silent moon is risen,
The golden star-fires glisten
In heaven serene and bright;
The forest sleeps in shadow,
And slowly off the meadow
A mist is curling, silver-white.
- 2 The veil of night is closing
Around a world reposing

In calm and holy trust ;
It seems like one still chamber,
Where weary hearts remember
No more the sorrows of the dust.

3 Behold the full moon beaming !
So round and fair 'tis gleaming,
Yet half is hid from sight.
So, oft on earth, deceive us
Things that now seem so grievous,
Because the half is veiled in night.

4 We, poor, frail mortals, groping,
Half fearing and half hoping,
In darkness seek our way ;
Our airy cobwebs spinning
With erring and with sinning,
Far from the heavenly mark we stray.

5 Thy saving health, O grant us,
Lord, that we ne'er may vaunt us
In vain and fleeting show ;
But child-like and confiding,
Follow Thy gentle guiding,
And in Thy paths with gladness go.

6 When death comes to release us
With kindly hand, and frees us
Ere life's a weary load ;
Then, when earth's ties we sever,
Take us to Thee forever,
Thou kind, Thou true, Thou gracious God !

7 The night's cool breath is creeping ;
Brothers, in God's good-keeping

Your weary eyelids close.
 His grace from ill defend us,
 And peaceful slumber send us,
 And soothe our poor sick neighbor's woes!

323

L. M.—No. 1.

- NOW say good night! O Father be
 My refuge still; to Thee I flee.
 When darkness, death, and terrors rise,
 Thy grace shall still for me suffice.
- 2 All praise to Christ my Savior give,
 For He this day hath let me live
 My life away in His dear name:
 "To live is Christ, to die is gain."
- 3 O Holy Ghost, Thy grace impart,
 To rest in Christ my troubled heart.
 O sweet the rest Thy grace doth bring,
 And bids me to my Savior cling.
- 4 Now say good night! May angels bright
 Keep watching o'er me through the night,
 And spread their guardian, heavenly wings,
 O'er these my wearied, slumb'ring limbs.
- 5 "And now I lay me down to sleep;
 I pray Thee, Lord, my soul to keep.
 If I should die before I wake,
 I pray Thee, Lord, my soul to take."
- 6 Now say good night! To all, good night!
 God keep you safe till morning's light,
 That with His praise you all may wake;
 "And this I ask for Jesus sake."

324

7s.—No. 4.

WEARY now I go to rest,
 Close my eyes, Lord, by Thee blest;
 Father, let Thine eye instead
 Watch and ward keep o'er my bed.

- 2 What I have done ill this day,
 Lord, forgive it all, I pray;
 Thy rich grace and Jesus' blood
 Are my trust and highest good.
- 3 All who are akin to me,
 Let them rest, Lord, safe in Thee;
 All mankind, both great and small,
 Do Thou kindly keep them all.
-

DAILY DUTY.

325

L. M.—No. 1.

COME, O Creator, Spirit blest!
 And in our souls take up Thy rest;
 Come with Thy grace and heavenly aid,
 To fill the hearts which Thou hast made.

- 2 Kindle our senses from above,
 And make our hearts o'erflow with love;
 With patience firm and virtue high,
 The weakness of our flesh supply.
- 3 Far from us drive the foe we dread,
 And grant us Thy true peace instead;
 So shall we not, with Thee for guide,
 Turn from the path of life aside.

326

No. 70.

- ALL things hang on our possessing
 God's free love and grace and blessing,
 Though all earthly wealth depart ;
 He who God for His hath taken,-
 'Mid the changing world unshaken,
 Keeps a free, heroic heart.
- 2 He who hitherto hath fed me,
 And to many a joy hath led me,
 Is and shall be ever mine ;
 He who did so gently school me,
 He who still doth guide and rule me,
 Will not leave me now to pine.
- 3 Shall I weary me with fretting
 O'er vain trifles and regretting
 Things that never can remain ?
 I will strive but that to win me
 Which can shed true rest within me,
 Rest the world must seek in vain.
- 4 When my heart with longing sickens,
 Hope again my courage quickens ;
 For my wish shall be fulfilled,
 If it please His will most tender :
 Life and soul I will surrender
 Unto Him on whom I build.
- 5 Well He knows how best to grant me
 All the longing hopes that haunt me ;
 All things have their proper day ;
 I to Him would dictate never,
 As God wills, so be it ever,
 When He wills I will obey.

- 6 If on earth He bids me linger,
 He will guide me with His finger
 Through the years that now look dim;
 All that earth has fleets and changes,
 As a river onward ranges,
 But I rest in peace on Him.

327

No. 32.

- GIVE me, O Lord, a spirit lowly,
 That seeks to praise Thy name alone;
 Let faith make all my conduct holy,
 And love in all my life be shown:
 Tame Thou whate'er in me is wild,
 And own me always as Thy child.
- 2 Let me not aim beyond my measure,
 But in my place be still content;
 To do Thy will be all my pleasure,
 For this let all my life be spent;
 And if my duties lowly be,
 Let this suffice,—they honor Thee!

328

C. M.—No. 2.

- O LORD, who hast my place assigned,
 And made my duties plain,
 Grant for my work a ready mind,
 My wayward thoughts restrain.
- 2 Let me in Thy most holy name
 My daily task pursue:
 Thy glory be my only aim
 In all I think and do.
- 3 May I submissive to Thy will
 In all my calling be,

And let me as Thy servant still
Be faithful found to Thee.

4 Thy goodness all my life has crowned,
And all my wants supplied;
O let that goodness still abound,
And daily bread provide.

5 Be Thou my guide in all my ways;
From every ill defend;
And may my songs of daily praise
In grateful joy ascend.

6 May I in faith still stronger grow,
While here I toil in love;
And when my work is done below,
Give me sweet rest above.

329

S. M.—No. 3.

LAUNCH out into the deep,
And brave the foaming sea,
Fold not thine arms to slothful sleep
When duty calls to thee.

2 Let down thy net again,
Still hopeful of success,
Though long thy toil has seemed in vain,
The Lord will richly bless.

3 Do not faint-hearted say,
Thine is a dreary lot:
Let life seem gloomy as it may,
His goodness falters not.

4 In Jesus put thy trust,
And thou canst never fail;

His mighty Word supports the just,
And that must e'er prevail.

- 5 Thrust out then from the land,
Let down thy net again,
The work performed at God's command
Can never be in vain.

330

No. 51.

O GOD, Thou faithful God,
Thou Fountain ever-flowing,
Without whom nothing is,
All perfect gifts bestowing;
A pure and healthy frame
O give me, and within
A conscience free from blame,
A soul unhurt by sin.

- 2 And grant me, Lord, to do,
With ready heart and willing,
Whate'er Thou shalt command,
My calling here fulfilling,
And do it when I ought,
With all my strength, and bless
The work I thus have wrought,
For Thou must give success.

- 3 And let me promise naught
But I can keep it truly,
Abstain from idle words,
And guard my lips still duly;
And grant, when in my place
I must and ought to speak,
My words due power and grace,
Nor let me wound the weak.

- 4 If dangers gather round,
Still keep me calm and fearless;
Help me to bear the cross,
When life is dark and cheerless;
To overcome my foe
With words and actions kind;
When counsel I would know,
Good counsel let me find.
- 5 And let me be with all
In peace and friendship living,
As far as Christians may;
And if Thou aught art giving
Of wealth and honors fair,
O this refuse me not,
That naught be mingled there
Of goods unjustly got.
- 6 And if a longer life
Be here on earth decreed me,
And Thou through many a strife
To ripe old age wilt lead me,
Thy patience in me shed,
Avert all sin and shame,
And crown my hoary head
With pure untarnished fame.
- 7 Let nothing here on earth
Me from my Savior sever;
And when I die, O take
My soul to Thee forever;
And let my body have
A little place to sleep
Beside my kindred's grave,
And o'er it vigil keep.

8 And when the Day is come,
 And all the dead are waking,
 O reach me down Thy hand,
 Thyself my slumbers breaking;
 Then let me hear Thy voice,
 And change this earthly frame,
 And bid me aye rejoice
 With those who love Thy name.

331

C. M.—No. 2.

O GOD of Jacob, by whose hand
 Thy people still are fed;
 Who, through this weary pilgrimage,
 Hast all our Fathers led!

2 To Thee our humble vows we raise,
 To Thee address our prayer;
 And in Thy kind and faithful breast
 Deposit all our care.

3 Through each perplexing path of life
 Our wand'ring footsteps guide,
 Give us each day our daily bread,
 And raiment fit provide.

4 O spread Thy cov'ring wings around,
 Till all our wand'rings cease,
 And at our Father's loved abode
 Our souls arrive in peace!

5 To Thee, as to our cov'nant God,
 We'll our whole selves resign;
 And thankful own that all we are,
 And all we have is Thine.

332

(On a Journey.) L. M.—No. 1.

IN God's name let us on our way!
 The Father's help and grace we pray;
 His love shall guard us round about
 From foes within and harms without.

- 2 And Christ, be Thou our Friend and Guide,
 Through all our wanderings at our side,
 Help us all evil to withstand
 That wars against Thy least command.
- 3 The Holy Spirit, day by day,
 With needful gifts attend our way,
 With hope and strength when dark our road,
 And bring us home again in God!

THE MINISTRY.

333

L. M.—No. 1.

OF Zion's honor angels sing!
 In Zion Christ alone is King;
 In grace He rules with gentle sway,
 And leads her heavenward, day by day.

- 2 And Zion knows no other Lord,
 But cleaves alone to His pure Word:
 To her suffices: "Jesus saith!"—
 This is her source and rule of faith.
- 3 To her He gave the Power of Keys,
 To bind and loose as He decrees;
 Through her He wishes sins forgiven,
 And sinners made fit heirs of heaven.
- 4 Hence He apostles, prophets, sent
 To her, with Word and Sacrament—

And He gives servants of the Word,
To serve the Church and Christ, her Lord.

- 5 God Father, Son, and Holy Ghost,
Adored by all the heavenly host,
We bow in Zion at Thy throne,—
No other God and Lord we own.

334

No. 10.

FATHER! be Thy blessing shed
On Thy chosen servant's head;
Savior! needed grace impart
To sustain and keep his heart;
Holy Spirit! with Thy fire
Touch his lips, his soul inspire,
That Thy Truth through him be told
Fearlessly to young and old.

- 2 Seal, this day, the vows that hold
Flock and shepherd in one fold.
May he Jesus' mandates keep,
"Feed my lambs" and "Feed my sheep!"
By Thee to Thy people sent
With Thy Word and Sacrament,
May he so proclaim the Word
That who hear him hear Thee, Lord.

- 3 In Thy vineyard called to toil,
Wisely may he search the soil:
Sinners may he love and win,
While he hates and brands the sin.
Give him boldness for the right,
Give him meekness in the fight,
Teach him zeal and care to blend,
Give him patience to the end.

- 4 Grant him, in his charge, to find
 List'ning ear and fervent mind,
 Helpful counsels, deep'ning peace,
 Earnest life, and glad increase;
 May they, by each other led,
 Grow to one in Christ their head,
 And, at last, together be
 Ripe for heaven and meet for Thee!

335

S. M.—No. 3.

- H**OW beauteous are their feet
 Who stand on Zion's hill!
 Who bring salvation on their tongues,
 And words of peace reveal.
- 2 How charming is their voice!
 How sweet their tidings are!
 "Zion, behold Thy Savior—King,
 He reigns and triumphs here."
- 3 How happy are our ears
 That hear this joyful sound,
 That kings and prophets waited for,
 And sought, but never found!
- 4 How blessed are our eyes
 That see this heavenly light;
 Prophets and kings desired it long,
 But died without the sight!
- 5 The watchmen join their voice,
 And tuneful notes employ;
 Jerusalem breaks forth in songs,
 And deserts learn the joy.

- 6 The Lord makes bare His arm
Through all the earth abroad :
Let every nation now behold
Their Savior and their God.

336

L. M.—No. 1.

- “**Y**E Christian heralds, go proclaim
Salvation in Immanuel's name;
To distant climes the tidings bear,
And plant the rose of Sharon there.”
- 2 Go with His Word and Sacrament,
And in His name spend and be spent ;
You bring Immanuel's saving grace
Unto a lost and dying race.
- 3 From out the depths of open grave
Their need cries loudly : Help, O save !
Go then, and toil while yet 'tis day ;
He, whom you serve, attends your way.

337

L. M.—No. 1.

- O** **P**OUR Thy Spirit from on high !
Lord, Thine appointed servants bless ;
Thy promised power to each supply,
And clothe Thy priests with righteousness.
- 2 Wisdom, and zeal, and faith impart,
Firmness and meekness from above,
To bear Thy people on their heart,
And love the souls whom Thou dost love ;
- 3 To watch, and pray, and never faint ;
By day and night their guard to keep ;
To warn the sinner, cheer the saint,
Protect Thy lambs, and feed Thy sheep.

- 4 And when their work is finished here,
 Let them in hope their charge resign;
 Before the throne with joy appear,
 And there with endless glory shine.

338

L. M.—No. 1.

- L**ORD, cause Thy face on us to shine,
 Give us Thy peace, and seal us Thine;
 Teach us to prize the means of grace,
 And love Thine earthly dwelling-place.
- 2 One is our faith, and one our Lord;
 One body, Spirit, hope, reward:
 May we in one communion be
 One with each other, one with Thee.
- 3 Bless all whose voice salvation brings,
 Who minister in holy things;
 Our pastors, elders, deacons, bless;
 Clothe them with zeal and righteousness:
- 4 Let many in the judgment-day,
 Turned from the error of their way,
 Their hope, their joy, their crown appear:—
 Save those who preach, and those who hear.
-

THE CHRISTIAN HOUSEHOLD.

339

No. 45.

- O** JESUS Christ, how bright and fair
 The state of holy marriage, where
 Thy blessing rich is given!
 What gracious gifts Thou dost bestow,

What streams of bounty ever flow
Down from Thy holy heaven,
When they || Obey
Thee, Lord, ever, || Leave Thee never,
Who, troth-plighted,
In one life have been united !

- 2 When man and wife are mated well, .
In harmony together dwell
In chaste and faithful union,
Then grows their fortune with their love,
And angel visitants above
Rejoice at such communion ;
No storm, || No worm
Can destroy that, || Can e'er gnaw that,
Which God giveth
To the pair that in Him liveth.
- 3 Be of good cheer, it was not we
Who first this order did decree ;
It was a higher Father,
Who loved and loveth us for aye,
And from whose lips, when grieved, each day
We friendly counsel gather ;
Good end || He'll send
To our doing || and pursuing,
Wisely guiding
All our planning and providing.
- 4 A time will come, it cannot fail,
When we 'neath trials sore shall quail,
And tears be freely flowing ;
To him who bears it patiently,
By God's grace shall His sorrow be
Turned into joy o'erflowing.

Waive care, || Wait, bear ;
 He is near thee, || Who can cheer thee,
 For thy sadness
 He will give thee oil of gladness.

- 5** Come hither then, my King so bless'd !
 In trials guide, in pain give rest,
 In anxious times relieving !
 To Thee we shall ascribe the praise,
 Our hearts and voices we shall raise
 In one loud song, thanks giving,
 Till we || With Thee
 Shall be dwelling, || And there telling
 Thy praise ever,
 Nevermore from Thee to sever.

340

L. M.—No. 1.

- O** Triune God, Thy blessing great
 Rest on our households, Church and State,
 And all the godly work and worth,
 That flows from them to bless the earth.
- 2** Bless Thou our household praise and prayer,
 And sanctify domestic care ;
 To hearths and homes grant Thou Thy grace,
 That home become a hallowed place.
- 3** Bless us with schools wherein are led
 Thy lambs on pastures green, and fed
 With bread of life, so freely given,
 That they be reared as heirs of heaven.
- 4** Bless Thou the Word to young and old ;
 Bless, Lord, the Church, Thy chosen fold,
 And him whose care in heavenly things
 To us and ours Thy blessing brings.

341

C. M.—No. 2.

- A**T Cana, Lord, Thou didst appear
To grace a marriage feast;
We ask Thee likewise to be here,
And be a wedding guest.
- 2 Upon the wedded pair look down,
Who now have plighted hands;
Their union with Thy favor crown,
And bless their nuptial bands.
- 3 With gifts of grace their hearts endow,
Of all rich dowries best!
Their substance bless, and peace bestow,
To sweeten all the rest.
- 4 In purest love their souls unite,
That they, with Christian care,
May make domestic burdens light,
By taking mutual share.
- 5 True helpers may they prove indeed,
In prayer and faith and hope;
And see with joy a godly seed
To build their household up.
- 6 On ev'ry soul assembled here,
O make Thy face to shine;
Thy goodness more our hearts can cheer
Than richest food or wine.

342

L. M.—No. 1.

- T**O Thee, our fathers' God, we bow!
Seal Thou in heaven the marriage vow,
Made in Thy name and holy fear,
That in Thy grace it prove sincere.

- 2** Attend Thou, Lord, their steps through life
Whom Thou in love mad'st man and wife;
Be Thou their honored Guest and Guide,
That they be blest, whate'er betide.
- 3** And Holy Spirit, heavenly Dove !
Keep Thou their hearts in Christian love;
Attune their souls to worship Thee,
And Thy sweet peace their comfort be.
- 4** O Triune God, to Thee we bow !
Seal Thou in heaven the marriage vow ;
Thy grace sustain Thy servants here,
And may they praise Thee ever there.

343

L. M.—No. 1.

- A** HOLY state is wedded life
And blest, where God joins man and wife:
A type of Jesus and His Bride,
Beloved and honored at His side.
- 2** Where manly worth and gentle grace
In godliness keep step apace,
There wedded love grows never stale,
Nor heaven's blessings ever fail.
- 3** Where by the Word the Lord is Guest,
And all through faith and prayer is blest,
There with God's grace will all be filled,
And God Himself that house will build.
- 4** The skillful hand and stronger arm,
Still plied with zeal and ardor warm,
With watchful eye and frugal care,
Full soon a competence prepare.

- 5 This chaste estate of Paradise,
Is left to man below the skies;
Prolific harbinger of good,
Perennial fount of brotherhood:
- 6 From this all stations emanate,
The Home, the Church, and Powers of State;
Blest nursery of virtuous worth,
Be thou held sacred still on earth!

344

L. M.—No. 1.

- O BLEST the house, whate'er befall,
Where Jesus Christ is All in all;
Yea, if He were not dwelling there,
How poor and dark and void it were!
- 2 O blest that house where faith ye find,
And all within have set their mind
To trust their God and serve Him still,
And do in all His holy will.
- 3 O blest the parents who give heed
Unto their children's foremost need,
And weary not of care or cost:
To them and heaven shall none be lost.
- 4 Blest such a house, it prospers well,
In peace and joy the parents dwell,
And in their children's lot is shown
How richly God can bless His own.
- 5 Then here will I and mine to-day
A solemn cov'nant make and say:
Though all the world forsake Thy Word,
I and my house will serve the Lord.

345

8s.7s.—No. 5.

SAVIOR! who Thy flock art feeding
With the shepherd's kindest care,
All the feeble gently leading,
While the lambs Thy bosom share.

- 2 Here our little ones receiving,
Fold them in Thy gracious arm;
There we know them, Lord, believing,
Only there secure from harm.
- 3 Never, from Thy pasture roving,
Let them be the lion's prey;
Let Thy tenderness, so loving,
Keep them all life's dang'rous way.
- 4 Then, within Thy fold eternal,
Let them find a resting place,
Feed in pastures ever vernal,
Drink the rivers of Thy grace.

346

C. M.—No. 2.

THOU, who a tender Parent art,
Regard a parent's plea;
Our offspring with a parent's heart
We, Lord, commend to Thee.

- 2 Our children are our greatest care,
A charge which Thou hast given;
In all Thy graces let them share,
And all the joys of heaven.
- 3 If a centurion could succeed,
Who for his servant cried,
O grant us faith like his to plead
For those more near allied.

4 On us Thou hast bestowed Thy grace,
And ours, as Father kind,
And heaven is our dwelling place;
O leave not one behind!

5 By Thee blest, let us live below
The remnant of our days,
And when to brighter worlds we go,
Give Thee united praise.

347

L. M.—No. 1.

A LITTLE child, the Savior came,
The mighty God was still His name;
And angels worshiped as He lay,
The seeming infant of a day.

2 He who was once a little child
Saved children, too, by sin defiled,
And still proclaims the message free :
Let little children come to Me.

3 We bring, at Thy beloved behest,
Thy heirs in Holy Baptism blest,
Through Christian nurture, faith, and prayer,
That they may all Thy blessings share.

4 O give Thine angels charge, good Lord !
To keep them in Thy way and Word ;
Be throughout life Thy blessings given,
And in the end take them to heaven.

348

No. 71.

SHEPHERD of tender youth,
Guiding in love and truth,
Through all their ways;
Christ, our triumphant King,
We come Thy name to sing,

And here our children bring
To join Thy praise.

2 Ever be near our side,
Our Shepherd and our Guide,
Our Staff and Song:
Jesus, Thou Christ of God,
By Thine enduring Word,
Lead us where Thou hast trod,
Make our faith strong.

3 So now and till we die,
Sound we Thy praises high,
And joyful sing:
Let all thy holy throng,
Who to Thy Church belong,
Unite and swell the song
To Christ our King!

349

No. 9.

SEEING I am Jesus' lamb,
Ever glad at heart I am
O'er my Shepherd kind and good,
Who provides me daily food,
And His lamb by name doth call,
For He knows and loves us all.

2 Guided by His gentle staff
Where the sunny pastures laugh,
I go in and out and feed,
Lacking nothing that I need;
When I thirst, my feet He brings
To the fresh and living springs.

3 Must I not rejoice at this,
He is mine and I am His,

And when these bright days are past
Safely in His arms at last
He will bear me home to heaven ;
Ah ! what joy hath Jesus given.

350

No. 9.

JESUS, Master, whose I am,
Purchased Thine alone to be,
By Thy blood, O spoiless Lamb !
Shed so willingly for me ;
Let my heart be all Thine own,
Let me live to Thee alone.

2 Jesus, Master, I am Thine !
Keep me faithful, keep me near,
Let Thy presence in me shine,
All my homeward way to cheer.
Jesus, at Thy feet I fall ;
Oh ! be Thou my All-in-all.

351

No. 9.

JESUS, when a little child,
Taught us what we ought to be ;
Holy, harmless, undefiled,
Was the Savior's infancy ;
All the Father's glory shone
In the person of His Son.

2 As in age and strength He grew,
Heavenly wisdom filled His breast ;
Crowds attentive round Him drew,
Wond'ring at their infant Guest ;
Gazed upon His lovely face,
Saw Him full of truth and grace.

- 3 In His heavenly Father's house**
Jesus spent His early days;
There He paid His solemn vows,
There proclaimed His Father's praise;
Thus it was His lot to gain
Favor both with God and man.
- 4 Jesus, let me be Thy child,**
Cleanse me with Thy saving blood,
Keep my footsteps undefiled,
Thou my Guide and highest Good;
In the end let there be given
Me a place with Thee in heaven.

352

C. M.—No. 2.

- L**ORD, I would own Thy tender care
And all Thy love to me;
The food I eat, the clothes I wear,
Are all bestowed by Thee.
- 2 And Thou preservest me from death**
And dangers, ev'ry hour:
I cannot draw another breath,
Unless Thou give the power.
- 3 My health, and friends, and parents dear,**
To me by God are given;
I have not any blessings here,
But what are sent from heaven.
- 4 Such goodness, Lord, and constant care**
A child can ne'er repay;
But may it be my daily prayer
To trust Thee and obey.

353

C. M.—No. 2.

ALMIGHTY Father, heav'nly King!

Who rules the world above,
Accept the tribute children bring
Of gratitude and love.

2 To Thee, each morning, when we rise,
Our early vows we pay;
And ere the night hath closed our eyes,
We thank Thee for the day.

3 Our Savior, ever good and kind,
To us His Word hath given;
That children, such as we, may find
The path that leads to heaven.

4 O Lord, extend Thy gracious hand
To guide our erring youth;
And lead us to that blissful land
Where dwells eternal truth.

354

7s.—No. 4.

JESUS, Savior, Son of God,
Who for me life's pathway trod,
Who for me became a child;
Make me humble, meek, and mild.

2 I Thy little lamb would be,
Jesus, I would follow Thee;
Samuel was Thy child of old,
Take me, too, within Thy fold.

355

C. M.—No. 2.

BY cool Siloam's shady rill,
How fair the lily grows;
How sweet the breath beneath the hill
Of Sharon's dewy rose:

- 2 And such the child whose early feet
The paths of peace have trod,
Whose secret heart with influence sweet,
Is upward drawn to God.
- 3 By cool Siloam's shady rill
The lily must decay;
The rose that blooms beneath the hill
Must shortly fade away;
- 4 And soon, too soon, the wintry hour
Of man's maturer age
May shake the soul with sorrow's power,
And stormy passion's rage.
- 5 O Thou, whose infancy was found
With heavenly rays to shine,
Whose years, with changeless virtue crowned,
Were all alike divine,—
- 6 Dependent on Thy bounteous breath,
We seek Thy grace alone,
In childhood, manhood, and in death,
To keep us still Thine own.

III. CHRISTIAN LIFE AND HOPE.

I.—THE WALK OF GODLINESS.

PRAISE.

356

THEE Lord, our God, we praise,
To Thee, God, thanks we raise,
All the earth doth worship Thee,
Father in eternity;
All angels and the heavenly host,
Vieing who may praise Thee most;
All Cherubim and Seraphim,
Ever tuning the lofty hymn:
"Holy art Thou, our God!
Holy art Thou, our God!
Holy art Thou, our God!
Jehovah Sabaoth!"

2 Thy glorious power and mighty name
Rise over heaven and nature's frame.
The holy twelve Apostles all,
The Prophets Thou of old didst call,
The martyrs goodly company—
Send up their hymns of praise to Thee.
All Christendom with one accord
Exalt and praise their common Lord—
Thee, Father, on Thy lofty throne,
Thy well-beloved, Only Son,
(320)

The Holy Ghost, the Comforter,
They praise and honor evermore.

- 3 O Christ, to Thee, the glorious King,
Eternal Son of God, we sing.
To save our race from sin forlorn
Thou camest, of chaste virgin born.
Thou didst endure death's sharpest pain,
And open heaven for us again.
As equal there at God's right hand
Thou sittest in supreme command.
Thou, our exalted risen Head,
Wilt be the Judge of quick and dead.
- 4 Now help us, Lord, Thy servants here,
Whom Thou hast saved with blood so dear,
Let us have portion with the blest
In Thine eternal, glorious rest.
Lord Jesus, bless Thine heritage,
And shield Thy fold from age to age.
Protect and nurse Thine own with care,
Then let them endless glory share.
- 5 Daily, our God, we'll sing Thy praise,
And bless Thy name throughout our days.
Keep us, O Lord, throughout this day
From sin and ev'ry evil way;
Have mercy upon us, O Lord;
In all our need Thy grace afford;
Thy mercy unto us e'er show,
It is our only hope below.
Dear Lord! our hopes all rest in Thee,
Oh! let us ne'er confounded be. Amen!

357

L. M.—No. 1.

THEE we adore, eternal Lord!

We praise Thy Name with one accord,
Thy saints, who here Thy goodness see,
Through all the world do worship Thee.

- 2 To Thee aloud all angels cry,
The heavens and all the powers on high :
Thee, holy, holy, holy King,
Lord God of hosts, they ever sing.
- 3 Th' apostles join the glorious throng ;
The prophets swell th' immortal song ;
The martyrs' noble army raise
Eternal anthems to Thy praise.
- 4 From day to day, O Lord, do we
Highly exalt and honor Thee !
Thy name we worship and adore, .
World without end, for evermore !
- 5 Vouchsafe, O Lord, we humbly pray,
To keep us safe from sin this day ;
Have mercy, Lord, we trust in Thee ;
O let us ne'er confounded be !

358

C. M.—No. 2.

TO God be glory, peace on earth,

To all mankind good will !
We bless, we praise, we worship Thee,
And glorify Thee still :

- 2 And thanks for Thy great glory give,
That fills our souls with light ;
O Lord, our heavenly King, the God
And Father of all might !

- 3 And Thou, begotten Son of God
 Before time had begun;
 O Jesus Christ, Thou Lamb of God,
 The Father's Only Son :
- 4 Have mercy, Thou that tak'st the sins
 Of all the world away!
 Have mercy, Savior of mankind,
 And hear us when we pray !
- 5 O Thou, who sitt'st at God's right hand,
 Upon the Father's throne,
 Have mercy on us, Thou, O Christ,
 Who art the Holy One !
- 6 Thou only, with the Holy Ghost,
 Whom earth and heaven adore,
 In glory of the Father art
 Most high for evermore.

359

No. 51.

NOW thank we all our God,
 With hearts and hands and voices,
 Who wondrous things has done,
 In whom His world rejoices;
 Who from our mother's arms
 Hath blessed us on our way
 With countless gifts of love,
 And still is ours to-day.

- 2 O may this bounteous God
 Through all our life be near us,
 With ever joyful hearts
 And blessed peace to cheer us;

And keep us in His grace,
 And guide us when perplexed,
 And free us from all ills
 In this world and the next.

- 3 All praise and thanks to God,
 The Father, now be given,
 The Son, and Him who reigns,
 With them in highest heaven,
 The One eternal God,
 Whom earth and heaven adore;
 For thus it was, is now,
 And shall be evermore!

360

L. M.—No. 1.

GIVE to our God immortal praise!
 Mercy and truth are all His ways.
 Wonders of grace to God belong;
 Repeat His mercies in your song.

- 2 Give to the Lord of lords renown,
 The King of kings with glory crown:
 His mercies ever shall endure,
 When lords and kings are known no more.
- 3 He built the earth, He spread the sky,
 And fixed the starry lights on high.
 Wonders of grace to God belong:
 Repeat His mercies in your song.
- 4 He fills the sun with morning light;
 He bids the moon direct the night:
 His mercies ever shall endure,
 When suns and moons shall shine no more.
- 5 He sent His Son with power to save
 From guilt, and darkness, and the grave.

Wonders of grace to God belong:
Repeat His mercies in your song.

- 6 Through this vain world He guides our feet,
And leads us to His heavenly seat;
His mercies ever shall endure,
When this vain world shall be no more.

361

No. 72.

PRAISE thou the Lord, the omnipotent Monarch
of Glory;

Join in, my soul, with the heavenly choir in their
story;

Come and partake;

Psalt'ry and harp also wake:

Sing the Creator's great glory!

- 2 **Praise** thou the Lord, who e'er ruleth and guideth
all surely;

Over life's pathway, so fearful, He leads thee se-
curely;

Ever He sends

Mercies and blessings and friends;

Then from thy heart thank Him truly.

- 3 **Praise** thou the Lord, who hath fearfully, wondrous-
ly made thee,

Health has vouchsafed, and when heedlessly falling
hath stayed thee;

Fainting and weak,

When not a word thou couldst speak,

Wings of His mercy did shade thee.

- 4 **Praise** thou the Lord, who thy life hath so visibly
guided,

Streams of free grace, in His Son, for thy sin hath
provided;

Plain to thy view,

God, the Almighty and True,

Ne'er from His child is divided.

5 Praise thou the Lord, and forget all His benefits
never;

Swell the loud chorus, ye chosen, till broad as a
river

Upward it stream;

Soul, O forget not this theme:

Praise Him, O praise Him forever.

362

7s.—No. 4.

SONGS of praise the angels sang,
Heav'n with hallelujahs rang,
When Jehovah's work begun,
When He spake and it was done.

2 Songs of praise awoke the morn,
When the Prince of Peace was born;
Songs of praise arose when He
Captive led captivity.

3 Heav'n and earth must pass away;
Songs of praise shall crown that day:
God will make new heav'ns and earth;
Songs of praise shall hail their birth.

4 And shall man alone be dumb
Till that glorious kingdom come?
No, the church delights to raise
Psalms, and hymns, and songs of praise.

- 5 Saints below, with heart and voice,
Still in songs of praise rejoice;
Learning here by faith and love,
Songs of praise to sing above.

363

S. M.—No. 3.

- O BLESS the Lord, my soul!
Let all within me join,
And aid my tongue to bless His name
Whose favors are divine.
- 2 'T is He forgives thy sins;
'T is He relieves thy pain;
'T is He that heals thy sicknesses,
And gives thee strength again.
- 3 He crowns thy life with love,
When rescued from the grave;
He, that redeemed our souls from death,
Hath boundless power to save.
- 4 He fills the poor with good,
He gives the suff'ers rest;
The Lord hath justice for the proud,
And mercy for th' oppressed.
- 5 His wondrous works and ways
He made by Moses known;
But sent the world His truth and grace
By His beloved Son.
- 6 O bless the Lord, my soul!
Nor let his mercies lie
Forgotten in unthankfulness,
And without praises die.

364

C. M.—No. 2.

- O** LORD, I sing with mouth and heart,
 Joy of my soul! to Thee;
 To earth Thy knowledge I impart,
 As it is known to me.
- 2** Thou art the Fount of grace, I know,
 And Spring so full and free,
 Whence saving health and goodness flow
 Each day so bounteously.
- 3** Thou feedest us from year to year,
 And constant dost abide:
 When danger fills our hearts with fear,
 With help art at our side.
- 4** With patience dost Thou e'er abide,
 Nor long Thine anger keep,
 But castest all our sins aside
 Into the ocean's deep.
- 5** Our deepest needs dost Thou supply,
 Thou giv'st what lasts for aye,
 Thou lead'st us to our home on high,
 When hence we pass away.
- 6** Then up, my heart, rejoice and sing,
 A cheerful trust maintain!
 For God, the Source of ev'rything,
 Thy portion will remain.

365

No. 20.

- S**ING praise to God who reigns above,
 The God of all creation,
 The God of power, the God of love,
 The God of our salvation;

With healing balm my soul He fills,
And every pain and sorrow stills ;
To God all praise and glory !

2 The angel host, O King of kings,
Thy praise forever telling,
In earth and sky all living things
Beneath Thy shadow dwelling,
Adore the wisdom which could span,
And power which formed Creation's plan ;
To God all praise and glory !

3 What God's almighty power hath made,
His gracious mercy keepeth ;
By morning glow or evening shade
His watchful eye ne'er sleepeth ;
Within the kingdom of His might,
Lo, all is just and all is right ;
To God all praise and glory !

4 I cried to God in my distress ;
His mercy heard my calling ;
My Savior saw my helplessness,
And kept my feet from falling ;
For this, Lord, praise and thanks to Thee ;
Praise God, I say, praise God with me !
To God all praise and glory !

5 When every earthly hope has flown
From sorrow's sons and daughters,
Our Father, from His heavenly throne,
Beholds the troubled waters ;
And at His Word the storm is stayed,
Which made His children's hearts afraid ;
To God all praise and glory !

6 Thus all my pilgrim way along,
 I sing aloud Thy praises,
 That men may hear the grateful song
 My voice unwearied raises.
 Be joyous in the Lord, my heart!
 Both soul and body, bear your part:
 To God all praise and glory!

366

No. 9.

GOD of mercy, God of grace!
 Show the brightness of Thy face;
 Shine upon us, Savior, shine;
 Fill Thy Church with light divine,
 And Thy saving health extend
 Unto earth's remotest end.

2 Let the people praise Thee, Lord!
 Be by all that live adored;
 Let the nations shout and sing
 Glory to th' eternal King;
 At Thy feet their tribute pay,
 And Thy holy will obey.

3 Let the people praise Thee, Lord!
 Earth shall then her fruits afford;
 God to man His blessing give;
 Man to God devoted live;
 All below and all above
 One in joy, in light, in love,

367

S. M.—No. 3.

MY soul, repeat His praise
 Whose mercies are so great;
 Whose anger is so slow to rise,
 So ready to abate.

- 2** High as the heavens are raised
 Above the ground we tread,
 So far the riches of His grace
 Our highest thoughts exceed.
- 3** His grace subdues our sins,
 And His forgiving love
 Far as the east is from the west
 Doth all our guilt remove.
- 4** The pity of the Lord
 To those who fear His name,
 Is such as tender parents feel;
 He knows our feeble frame.
- 5** Our days are as the grass,
 Or like the morning flower!
 If one sharp blast sweep o'er the field,
 It withers in an hour.
- 6** But Thy compassions, Lord,
 To endless years endure;
 And children's children ever find
 Thy words of promise sure.

368

L. M.—No. 1.

- A** WAKE, my soul, in joyful lays,
 And sing thy great Redeemer's praise;
 He justly claims a song from me,
 His loving-kindness, O how free!
- 2** He saw me ruined in the fall,
 Yet loved me notwithstanding all;
 He saved me from my lost estate,
 His loving-kindness, O how great!

- 3 Though num'rous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along,
His loving-kindness, O how strong !
- 4 When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving-kindness, O how good.
- 5 Often I feel my sinful heart
Prone from my Jesus to depart ;
But though I have Him oft forgot,
His loving-kindness changes not.
- 6 Soon shall I pass the gloomy vale,
Soon all my mortal powers must fail ;
O may my last expiring breath
His loving-kindness sing in death.
- 7 Then let me mount and soar away
To the bright world of endless day ;
And sing with rapture and surprise,
His loving-kindness in the skies.

369

C. M.—No. 2.

WHEN all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

- 2 Unnumbered comforts on my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.

- 3 When in the slipp'ry paths of youth
 With heedless steps I ran,
 Thine arm, unseen, conveyed me safe,
 And led me up to man.
- 4 Ten thousand, thousand precious gifts
 My daily thanks employ ;
 Nor is the least a cheerful heart,
 That tastes those gifts with joy.
- 5 Through every period of my life
 Thy goodness I'll pursue ;
 And after death, in distant worlds,
 The glorious theme renew.
- 6 Through all eternity, to Thee
 A grateful song I'll raise ;
 But, oh ! eternity 's too short
 To utter all Thy praise.
-

CALL TO GRACE AND ADMONITION TO
 HOLINESS.

370

S. M.—No. 3.

- G**RACE! 't is a charming sound,
 Harmonious to the ear !
 Heav'n with the echo shall resound,
 And all the earth shall hear.
- 2 Grace first contrived the way
 To save rebellious man ;
 And all the steps that grace display
 Which drew the wondrous plan.

- 3 Grace led my roving feet
To tread the heav'nly road;
And new supplies, each hour, I meet,
While pressing on to God.
- 4 Grace all the work shall crown,
Through everlasting days;
It lays in heav'n the topmost stone,
And well deserves the praise.

371

L. M.—No. 1.

HARK! 't is the Savior's voice I hear,
Come, trembling soul, dispel thy fear!
He saith, and who His Word can doubt?
He will in no wise cast you out.

- 2 Doth Satan fill you with dismay,
And tell you, Christ will cast away?
It is a truth, why should you doubt?
He will in no wise cast you out.
- 3 Doth sin appear before your view
Of scarlet or of crimson hue?
If black as hell, why should you doubt?
He will in no wise cast you out!
- 4 The publican and dying thief
Applied to Christ and found relief;
Nor need you entertain a doubt:
He will in no wise cast you out!
- 5 Approach your God, make no delay,
He waits to welcome you to-day;
His mercy trust, nor longer doubt;
He will in no wise cast you out,

372

C. M.—No. 2.

THE Savior calls; let ev'ry ear
 Attend the heavenly sound:
 Ye doubting souls! dismiss your fear;
 Hope smiles reviving round.

- 2 For ev'ry thirsty longing heart,
 Here streams of bounty flow;
 And life, and health, and bliss impart,
 To banish mortal woe.
- 3 Here springs of sacred pleasure rise,
 To ease your ev'ry pain:
 Immortal fountain! full supplies!
 Nor shall you thirst in vain.
- 4 Ye wand'ers! come, 't is mercy's voice,
 The gracious call obey;
 Mercy invites to heavenly joys:
 And can you yet delay?
- 5 Dear Savior! draw reluctant hearts;
 To Thee let sinners fly,
 And take the bliss Thy love imparts,
 And drink, and never die.

373

L. M.—No. 1.

BEHOLD a Stranger at the door!
 He gently knocks—has knocked before,
 Has waited long—is waiting still:
 You treat no other friend so ill.

- 2 O lovely attitude, He stands
 With melting heart and loaded hands!
 O matchless kindness! and He shows
 This matchless kindness to His foes!

3 But will He prove a friend indeed?
 He will; the very friend you need;
 The Friend of sinners—yes, 't is He,
 With garments dyed on Calvary.

4 Admit Him, lest His anger burn,
 And He, departing, ne'er return;
 Admit Him, or the hour's at hand
 You'll at His door rejected stand.

374

7s.—No. 4.

"SINNERS" turn; why will you die?
 God, your Maker, asks you why;
 God, who did your being give,
 Made you with Himself to live.

2 "Sinners" turn; why will you die?
 God, your Savior, asks you why;
 God, who did your souls retrieve,
 Died Himself that you might live.

3 Will you let Him die in vain?
 Crucify your Lord again?
 Why, you ransomed sinners, why
 Will you slight His grace, and die?

4 "Sinners" turn; why will you die?
 God, the Spirit, asks you why;
 He who all your lives has striv'n
 To direct your souls to heaven.

5 Will you not His grace receive?
 Will you still refuse to live?
 O you long-sought sinners, why
 Will you grieve your God and die?

375

78.—No. 4.

COME, says Jesus' sacred voice,
Come, and make my paths your choice;
I will guide you to your home;
Weary pilgrim, hither come.

- 2 Hither come, for here is found
Balm that flows for ev'ry wound,
Peace that ever shall endure,
Rest eternal, sacred, sure.

376

L. M.—No. 1.

RETURN, O wanderer, return,
And seek an injured Father's face;
Those warm desires that in thee burn,
Were kindled by reclaiming grace.

- 2 Return, O wanderer, return,
And seek a Father's melting heart;
His pitying eyes thy grief discern,
His hand shall heal thy inward smart.

- 3 Return, O wanderer, return,
Thy Savior bids thy spirit live;
Go to His bleeding feet, and learn
How freely Jesus can forgive.

- 4 Return, O wanderer, return,
And wipe away the falling tear:
'T is God who says, "No longer mourn,"
'T is mercy's voice invites thee near.

377

L. M.—No. 1.

HASTEN, O sinner, to be wise,
 And stay not for the morrow's sun;
 The longer wisdom you despise,
 The harder is she to be won.

2 O hasten mercy to implore,
 And stay not for the morrow's sun,
 For fear thy season should be o'er
 Before this evening's course be run.

3 Hasten, O sinner, to return,
 And stay not for the morrow's sun,
 For fear thy lamp should fail to burn,
 Before the needful work is done.

4 Hasten, O sinner, to be blest,
 And stay not for the morrow's sun,
 For fear the curse should thee arrest
 Before the morrow is begun.

378

No. 31.

DELAY not, delay not, O sinner, draw near,
 The waters of life are now flowing for thee:
 No price is demanded, the Savior is here;
 Redemption is purchased, salvation is free.

2 Delay not, delay not, why longer abuse
 The love and compassion of Jesus, thy God?
 A fountain is opened; how canst thou refuse
 To wash and be cleansed in His pardoning blood?

3 Delay not, delay not, the Spirit of grace,
 Long grieved and resisted, may take His sad flight,
 And leave thee in darkness to finish thy race,
 To sink in the vale of eternity's night.

379

No. 29.

COME to Calv'ry's holy mountain,
 Sinners, ruined by the fall:
 Here a pure and healing fountain
 Flows to you, to me, to all,
 In a full perpetual tide,
 Opened when our Savior died.

2 Come, in sorrow and contrition,
 Wounded, impotent and blind;
 Here the guilty free remission,
 Here the troubled peace may find;
 Health this fountain will restore;
 He that drinks shall thirst no more.

3 He that drinks shall live forever;
 'Tis a soul-renewing flood;
 God is faithful; God will never
 Break the covenant of His blood,
 Signed when our Redeemer died,
 Sealed when He was glorified.

380

S. M.—No. 3.

THE Spirit in our hearts
 Is whisp'ring, "Sinners, come!"
 The Bride, the Church of Christ, proclaims
 To all His children, "Come!"

2 Let him that heareth say
 To all about him, "Come!"
 Let him that thirsts for righteousness,
 To Christ the fountain come.

3 Yes, whosoever will,
 O let him freely come,

And freely drink the stream of life,
 'Tis Jesus bids him come.

- 4 Lo! Jesus, who invites,
 Declares, "I quickly come:"
 Lord, even so; we wait Thine hour;
 O blest Redeemer, come.

CHRISTIAN RESOLVE AND HOLINESS.

381

S. M.—No. 3.

- A**ND shall we still be slaves,
 And in our fetters lie,
 When summoned by a voice divine
 To assert our liberty?
- 2 Did Christ the Savior bleed,
 Our freedom to obtain?
 And shall we trample on His blood,
 And glory in our chain?
- 3 Shall we go on in sin,
 Because His grace abounds;
 Or crucify the Lord again,
 And open all His wounds?
- 4 Forbid it, mighty God!
 Nor let it e'er be said
 That those, for whom Thy Son has died,
 In vice are lost and dead.

382

C. M.—No. 2.

- A**M I a soldier of the cross,
 A foll'wer of the Lamb?
 And shall I fear to own His cause,
 Or blush to speak His name?

- 2 Must I be carried to the skies
On flow'ry beds of ease,
When others fought to win the prize,
And sailed through bloody seas ?
- 3 Are there no foes for me to face ?
Must I not stem the flood ?
Is this vile world a friend to grace,
To help me on to God ?
- 4 Sure I must fight, if I would reign ;
Increase my courage, Lord !
I'll bear the toil, endure the pain,
Supported by Thy word.
- 5 Thy saints, in all this glorious war
Shall conquer, though they die ;
They see the triumph from afar
With faith's discerning eye.
- 6 When that illustrious day shall rise,
And all Thine armies shine
In robes of vict'ry through the skies,
The glory shall be Thine.

383

L. M.—No. 1.

- THE Spirit's fruits are peace and love,
And purity from heaven above ;
Grace, meekness, gentleness, and joy,
With goodness, new-born lives employ.
- 2 The Spirit makes life's pathway plain,
Imparts the grace that will sustain ;
And grace its work in those will show,
Who truly to the Spirit sow.

- 3 They that are Christ's have crucified
Their flesh with all its lusts and pride,
And seek in truth what they profess,
And walk the paths of holiness.
- 4 Lord, fill with grace our wayward heart,
Nor let Thy Spirit from us part;
O save us from still hidden sin,
And form our nature pure within:
- 5 That watchful, prayerful, sober, strong,
We grow the more as strifes prolong,
And of the Spirit reap at last
Eternal life, when strife is past.

384

No. 9.

- GO to dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray.
- 2 Follow to the judgment hall,
View the Lord of life arraigned;
O the wormwood and the gall!
O the pangs His soul sustained!
Shun not suffering, shame, or loss,
Learn of Him to bear the cross.
- 3 Calv'ry's mournful mountain climb,
There, adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete:
"It is finished," hear Him cry:
Learn of Jesus Christ to die.

- 4 Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom,
Who hath taken Him away?
Christ is ris'n ; He meets our eyes!
Savior, teach us so to rise.

385

C. M.—No. 2.

- FATHER of all our mercies, Thou
In whom we move and live,
Hear us in heav'n, Thy dwelling, now,
And answer and forgive.
- 2 When, harassed by ten thousand foes,
Our helplessness we feel,
O give the weary soul repose,
The wounded spirit heal.
- 3 When dire temptations gather round,
And threaten or allure,
By storm or calm, in Thee be found
A refuge strong and sure.
- 4 From day to day, O may we grow
In faith, in hope, and love,
And walk in holiness below
To holiness above.

386

S. M.—No. 3.

- THE man is ever blessed,
Who shuns the sinners' ways ;
Amongst their counsels never stands,
Nor takes the scorner's place :
- 2 But makes the law of God
His study and delight,

Amidst the labors of the day
And watches of the night.

3 He like a tree shall thrive,
With waters near the root :
Fresh as the leaf His name shall live,
His works are heavenly fruit.

4 Not so th' ungodly race :
They no such blessings find ;
Their hopes shall flee like empty chaff
Before the driving wind.

5 How will they bear to stand
Before that judgment-seat,
Where all the saints at Christ's right hand
In full assembly meet ?

6 He knows and He approves
The way the righteous go :
But sinners and their works shall meet
A dreadful overthrow.

387

No. 9.

FATHER, Son, and Holy Ghost,
One in Three, and Three in One,
As by the celestial host,
Let Thy will on earth be done :
Praise by all to Thee be giv'n,
Glorious Lord of earth and heav'n.

2 That so poor a worm as I
May to Thy great glory live,
All my actions sanctify,
All my words and thoughts receive ;

Claim me, for Thy service claim
All I have and all I am.

- 3 Take my soul and body's powers !
Take my mem'ry, mind, and will,
All my goods and all my hours,
All I know and all I feel ;
All I think, or speak, or do ;
Take my heart—but make it new !
- 4 Now, O God, Thine own I am ;
Now I give Thee back Thine own ;
Freedom, friends, and health and fame,
Consecrate to Thee alone ;
Thine I live, thrice happy I !
Happier still if Thine I die.

388

L. M.—No. 1.

BLEST Jesus, while Thy grace I sing,
What grateful tribute shall I bring,
That earth and heaven and all may see
My love to Him who died for me ?

- 2 That off'ring, Lord, Thy word hath taught,
Nor be Thy new command forgot,
That, if their Master's death can move,
Thy servants should each other love.

389

L. M.—No. 1.

WHEN Jesus dwelt in mortal clay,
What were His works from day to day,
But miracles of power and grace,
Which spread salvation through our race ?

- 2 Teach us, O Lord, to keep in view
Thy pattern, and Thy steps pursue :

Let alms bestowed, let kindness done,
Be witnessed by each rolling sun.

- 3 That man may last, but never lives,
Who much receives, but nothing gives :
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
- 4 But he who marks from day to day
In gen'rous acts his radiant way,
The same path treads the Savior trod,
The path to glory and to God.

390

C. M.—No. 2.

JESUS, my Lord, how rich Thy grace!
Thy bounties how complete!
How shall I count the matchless sum,
How pay the mighty debt?

- 2 High on a throne of radiant light
Dost Thou exalted shine:
What can my poverty bestow,
When all the worlds are Thine?
- 3 But Thou hast brethren here below,
The partners of Thy grace,
And wilt confess their humble names
Before Thy Father's face
- 4 In them Thou may'st be clothed and fed,
And visited and cheered;
And in their accents of distress
My Savior's voice is heard.
- 5 Thy face, with rev'rence and with love,
We in Thy poor would see;

O let us rather beg our bread
Than keep it back from Thee.

391

No. 73.

MAY we Thy precepts, Lord, fulfill,
And do on earth our Father's will,
As angels do above:
Still walk in Christ, the living Way,
With all Thy children, and obey
The law of Christian love.

2 So may we join Thy name to bless,
Thy grace adore, Thy power confess,
From sin and strife to flee:
One is our calling, one our name,
The end of all our hopes the same,
A crown of life with Thee.

3 Spirit of life, of love, and peace,
Unite our hearts, our joy increase.
Thy gracious help supply:
To each of us the blessing give,
In Christian fellowship to live,
In joyful hope to die.

392

S. M.—No. 3.

LO, what a pleasing sight
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety!

2 From those celestial springs
Such streams of comfort flow,
As no increase of riches brings,
Nor honors can bestow.

- 3 All in their stations move,
And each performs his part,
In all the cares of life and love,
With sympathizing heart.
- 4 Formed for the purest joys,
By one desire possessed,
One aim the zeal of all employs,
To make each other blest.
- 5 No bliss can equal theirs,
Where such affections meet;
While praise devout, and mingled pray'rs,
Make their communion sweet.
- 6 'Tis the same pleasure fills
The breast in worlds above,
Where joy like morning dew distills,
And all the air is love.

393

8s. 7s.—No. 5.

- H**E that goeth forth with weeping,
Sowing precious seed in love,
Never tiring, never sleeping,
Findeth blessing from above.
- 2 Soft descend the dews from heaven,
Bright the rays celestial shine;
Precious fruits will then be given
Through an influ'nce all divine.
- 3 Sow thy seed, be never weary,
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits in joy.

- 4 God but uses thee as sower,
 Puts the seed into thy hand;
 Sow thou then, let Him be Mower,
 Till thou reap in fatherland.

394

L. M.—No. 1.

- G**O, labor on; spend and be spent,
 Thy joy to do the Father's will:
 It is the way the Master went;
 Should not the servant tread it still?
- 2 Go, labor on; 'tis not for naught;
 Thine earthly loss is heavenly gain;
 Men heed thee, love thee, praise thee not;
 The Master praises—what are men?
- 3 Go, labor on; enough, while here,
 If He shall praise thee, if He deign
 Thy willing heart to mark and cheer:
 No toil for Him shall be in vain.
- 4 Toil on, and in thy toil rejoice;
 For toil comes rest, for exile home;
 Soon shalt thou hear the Bridegroom's voice,
 The midnight peal: "Behold, I come!"

395

No. 74.

- C**HRISTIAN, seek not yet repose,
 Cast thy dreams of ease away,
 Thou art in the midst of foes,
 Therefore watch and pray.
- 2 Gird thy heavenly armor on,
 Wear it ever, night and day;
 Near thee lurks the evil one,
 Therefore watch and pray.

- 3 Listen to the sorrowing Lord,
Him thou lovest to obey;
It is He who speaks the Word,
Therefore watch and pray.
- 4 'Twas in watching and in prayer,
Holy men of olden day
Won the palms and crowns they wear;
Therefore watch and pray.
- 5 Watch, for thou thy guard must keep;
Pray, for God must speed thy way;
Narrow is the road and steep,
Therefore watch and pray.

396

No. 61.

- UP, my soul, gird thee with power,
Watch! to prayer betake thee;
Lest the sudden evil hour
Unawares o'ertake thee.
Satan's prey
Soon are they,
Who, with best endeavor,
Watch not, pray not, ever.
- 2 But first rouse thee, and awake
From secure indiff'rence;
Else will follow in its wake
Woe without deliv'rance.
Take thou heed!
Utter need,
Death in sins might find thee,
Ere thou look behind thee.
- 3 Wake, arouse! else can the Lord
Not enlighten, ground thee;

Nor thou see the quick'ning Word
Shine in splendor round thee.

God demands
Eyes and hands
Open for the offers,
He so richly proffers.

4 With thy watching mingle prayer;
Grace but rids from slumber.

God rids thee from slothful care
And the weights that cumber;
Else will still
Mind and will
Lukewarm praises tender,
And cold service render.

5 God will have it that we ask,
And it shall be given;

Who pray alway, alway bask
In the grace of heaven.

Ere they plead
Will He heed,
Strengthen, keep, defend them,
And deliv'rance send them.

6 Cheer thee then, my soul! All must

Work for good, and bless us,
If we but in prayerful trust
To God's Son address us;

And He will
Richly fill,
And His Spirit send us,
Who to Him commend us.

7 Let us watch then, pray, with heed,
God will prove our Hearer;

For the hour of utmost need
 Constantly draws nearer.
 Saints will cheer,
 Sinners fear,
 When the trumpet calleth,
 Earth in ruins falleth.

397

L. M.—No. 1.

- SELF-righteous souls on works rely,
 And boast their moral dignity;
 But if I lip a song of praise,
 Grace is the note my soul shall raise.
- 2 'Twas grace that quickened me when dead,
 And grace my soul to Jesus led;
 Grace brings me pardon for my sin—
 'Tis grace subdues my lusts within.
- 3 'Tis grace that sweetens ev'ry cross,
 'Tis grace supports in ev'ry loss;
 In Jesus' grace my soul is strong—
 Grace is my hope and Christ my song.
- 4 'Tis grace defends when danger 's near;
 And 'tis by grace I persevere;
 'Tis grace constrains my soul to love—
 Free grace is all they sing above.
- 5 Through endless years of grace I'll sing,
 Adore and bless my heavenly King;
 I'll cast my crown before His throne,
 Saved by His sov'reign grace alone.

398

No. 22.

GOD of grace, whose Word is sure,
 Thou who keepest truth forever,
 That my trust may rest secure
 On this ground that wavers never,
 Let Thy truth be dear to me,
 That my soul may faithful be.

2 Ever true this word remains:

He who Christ to own refuses,
 While he earthly comfort gains,
 Everlasting comfort loses;
 For the Savior will not own
 Him before the Father's throne.

3 To the banner of the cross

I fidelity have plighted,
 It would be my endless loss
 If this solemn vow were slighted;
 Therefore Jesus, none but He,
 Shall my constant watchword be.

4 Let me, till my latest breath,

Christ confess with constant meekness;
 Let me faithful be till death,
 Strong in Him 'mid all my weakness;
 Let me live in Him, and die
 Heir of mansions in the sky.

399

No. 11.

JESUS, I my cross have taken,
 All to leave and follow Thee;
 Destitute, despised, forsaken,
 Thou, from hence, my All shalt be.

Man may trouble and distress me,
 'Twill but drive me to Thy breast;
 Life with trials hard may press me,
 Heaven will bring me sweeter rest.

- 2 Haste my soul from grace to glory,
 Armed by faith and winged by prayer,
 Heaven's eternal day's before thee,
 God's own hand shall guide thee there.
 Soon shall close thy earthly mission,
 Swift shall pass thy pilgrim days;
 Hope shall change to glad fruition,
 Faith to sight, and prayer to praise.

400

C. M.—No. 2.

RISE, O my soul, pursue the path
 By ancient worthies trod;
 Aspiring, view those holy men
 Who lived and walked with God.

- 2 Though dead, they speak in reason's ear,
 And in example live;
 Their faith, and hope, and mighty deeds,
 Still fresh instruction give.
- 3 'Twas through the Lamb's most precious blood
 They conquered ev'ry foe;
 To His almighty power and grace
 Their crowns of life they owe.
- 4 Lord, may I ever keep in view
 The patterns Thou hast giv'n,
 And ne'er forsake the blessed road
 That led them safe to heav'n.

401

No. 17.

FLUNG to the heedless winds,
 Or on the waters cast,
 The martyrs' ashes will
 Be gathered at the last:
 And from that scattered dust,
 Around us and abroad,
 Shall spring a plenteous seed
 Of witnesses for God.

- 2 Jesus has now received
 Their latest living breath;
 Yet vain is Satan's boast
 Of vict'ry in their death:
 Still, still, though dead, they speak,
 And, triumph-tongued, proclaim
 To many a wak'ning land
 The one availing Name.

402

No. 32.

WHO knew no sin and no deceiving,
 Has borne my sin and my distress;
 And I by grace in Him believing,
 Now deck me with His righteousness.
 As He is sinner to my good,
 So I am holy through His blood.

- 2 Nay not in me, self-righteous were it,
 On God's grace rests my holiness;
 He looks on Christ's atoning merit,
 And counts this as my righteousness:
 This I believe, and hence my claim,
 That I am holy in His name.

- 3 In Christ, by faith then, I am holy,
In self though 'tis not yet the case;
But I will likewise now so wholly
Seek e'er in life to walk by grace,
That soul and body may remain
All blameless till Christ come again.
- 4 I will devote my ev'ry member
To serve in righteousness God's will,
Then when I falter, e'er remember
That I may trust God's mercy still;
And pray that God would guide through strife,
That I may lead a holy life.
- 5 Thus will I walk, O God, before Thee,
That my light too may shine away,
And that I by my life adore Thee,
Till I at length on that great day
In life and self shall holy be,
And wholly perfect, Lord, with Thee.

403

C. M.—No. 2.

- LORD, it belongs not to our care
Whether we die or live;
To love and serve Thee be our share,
And this Thy grace must give.
- 2 Christ leads us through no darker rooms
Than He went through before;
Whoever to God's kingdom comes,
Must enter by this door.
- 3 Come, Lord, when grace hath made us meet
Thy blessed face to see;

For if Thy work on earth be sweet,
What will Thy glory be ?

4 There shall we end our sad complaints,
And weary sinful days ;
And join with the triumphant saints
That sing Jehovah's praise.

5 Our knowledge of that life is small,
The eye of faith is dim ;
But 'tis enough that Christ knows all,
And we shall be with Him.

404

S. M.—No. 3.

BLEST be Thy love, dear Lord,
That taught us this sweet way,
Only to love Thee for Thyself,
And for that love obey.

2 O Thou, our soul's chief Hope !
We to Thy mercy fly ;
Whate'er we are, Thou canst protect,
Whate'er we need, supply.

3 Whether we sleep or wake,
To Thee we both resign ;
The darkest night is as the day,
If Thy light on us shine.

4 Whether we live or die,
Both we submit to Thee ;
In death we live as well as life,
If Thine in faith we be.

405

C. M.—No. 2.

MY God, I love Thee, not because
I hope for heav'n thereby;
Nor yet because who love Thee not
Must burn eternally.

2 Thou, O my Jesus, Thou didst me
Upon the cross embrace;
For me didst bear the nails and spear,
And manifold disgrace,

3 And griefs and torments numberless,
And sweat of agony,
Yea, death itself; and all for one
That was Thine enemy.

4 Then why, O blessed Savior, Christ,
Should I not love Thee well?
Not for the hope of winning heav'n,
Nor of escaping hell;

5 Not with the hope of gaining aught,
Not seeking a reward;
But solely for Thy love to me,
O ever-loving Lord?

6 E'en so I love Thee, and will love,
And in Thy praise will sing,
Alone because Thou art my God,
And my eternal King.

406

No. 68.

JESUS, be our Guide,
As through life we glide;
Faithfully in our behavior
May we follow Thee, dear Savior,

Lead us by Thy hand
Through to fatherland.

2 When the world is cold,
Let us to Thee hold;
When the cup of sorrow draining,
May we do so uncomplaining;
For through trials we
Find our way to Thee.

3 When affliction's smart
Anguishes the heart—
Though our life be woe and weakness,
Help us bear our cross in meekness;
May we keep in mind,
God's a Father kind.

4 Order Thou our ways,
Lord, through all our days;
Though our path be dark and cheerless,
Jesus with us, we'll be fearless;
Open, when life's o'er,
Lord, to us Thy door!

407

No. 22.

HEAVENWARD doth our journey tend,
Here on earth we are but strangers,
Towards our promised Land we wend,
Through a wilderness of dangers;
Here we roam a pilgrim-band,
Yonder is our native land.

2 Heavenward stretch, my soul, thy wings,
Thou canst claim a heavenly nature;
Cleave not to these earthly things,
Thou canst rest not in the creature.

Ev'ry soul that God inspires,
Back to Him, its Source, aspires.

3 Heavenward! doth His Spirit cry,
Oft as in His Word I hear him;
Pointing to the rest on high,
Where I shall be ever near Him.
When His Word fills all my thought,
Oft to heaven my soul is caught.

4 Heavenward still I long to haste,
When Thy Supper, Lord, is given;
Heavenly strength on earth I taste,
Feeding on the Bread of Heaven;
Such is e'en on earth our fare,
When Thy marriage feast we share.

5 Heavenward! to that blessed home
Death at last will surely lead me;
All my trials overcome,
Christ with life and joy will feed me;
Who Himself hath gone before,
That we too might heavenward soar.

6 Heavenward! This shall be my cry,
While a pilgrim here I wander,
Passing earth's allurements by
For the love of what is yonder;
Heavenward all my being tends,
Till in heaven my journey ends.

CROSS AND CONSOLATION.

408

No. 75.

WHAT God does, ever well is done!
 His will is just and holy;
 As He directs my sands to run,
 My spirit shall keep lowly.
 He is my God; || Though sore the rod,
 His care doth e'er enfold me:
 Then may He guide and hold me.

2 What God does, ever well is done!
 In need He will not quit me.
 In rightful path He still leads on;
 To Him then I submit me.
 I'll walk His ways, || And trust His **grace**
 To lift what doth oppress me:
 It rests with Him to bless me.

3 What God does, ever well is done!
 He thinks but to befriend me;
 As Healer mine, and Wondrous One,
 He will not poison send me
 Instead of cure. || God's heart is **pure**.
 Of doubt will I divest me,
 And on His goodness rest me.

4 What God does, ever well is done!
 And though the cup selected,
 Seem to my mind too bitter drawn,
 Yet will I not reject it.
 God loveth me! || I yet shall see
 Sweet comfort for my grieving;
 So I keep on believing.

- 5 What God does, ever well is done!
Of this shall none deprive me;
And though on pathway rough and lone,
Need, death, and mis'ry drive me,
God's arms will bear || Me with fond care,
Till all my sorrow ceaseth;
Then do He, as He pleaseth.

409

No. 20.

- LORD, as Thou wilt deal Thou with me,
-No other wish I cherish;
In life and death I cling to Thee,
O Lord, let me not perish!
Let but Thy grace ne'er from me part,
Else as Thou wilt, grant patient heart:
Thy will the best is ever.
- 2 Grant honor, truth, and self-control,
And love the Word to ponder;
From doctrines false preserve my soul:
And grant both here and yonder
What will conduce to blessed days;
Keep far all wrong and crooked ways
From all my life and doings.
- 3 When I, according to Thy will,
Shall leave this vale of sadness,
O let Thy grace my bosom fill,
That I may go with gladness;
My spirit I commend to Thee,
O Lord, a blessed end give me
Through Jesus Christ! Yea, Amen.

410

L. M.—No. 1.

HELP, Savior! help in fear and need,
 Have mercy, to my prayers give heed!
 I know Thou lov'st me still as Thine,
 Though 'gainst me world and hell combine.

- 2** I trust in Thee, whom I adore;
 If I have Thee, what need I more?
 And, O Lord Jesus, Thou art mine:
 And blest am I that I am Thine!
- 3** This sweet assurance bids my heart
 Abide Thy time, till clouds shall part;
 To Thee I'll trust me wholly then,
 And cry: Lord, help me! Yea, Amen.

411

No. 13.

COMMIT thy way, confiding,
 When trials here arise,
 To Him whose hand is guiding
 The tumults of the skies.
 There clouds and tempests, raging,
 Have each their path assigned;
 Will God, for thee engaging,
 No way of safety find?

- 2** Trust in the Lord! His favor
 Will for thy wants provide;
 Regard His word!—and ever
 Thy work shall safe abide.
 When sorrows here o'ertake thee,
 And self-inflicted care,
 Let not thy God forsake thee!
 He listens for thy prayer.

- 3 Should Satan league his forces,
God's purpose to withstand,
Think not their rage and curses
Can stay His lifted hand !
When He makes known His pleasure,
The counsel of His will,
That, in its utmost measure,
Will He at last fulfill.
- 4 Hope on then, weak believer,
Hope on, and falter not !
He will thy soul deliver
From deeps of troubled thought.
Thy graces will He nourish,
With hope thy heart employ,
Till faith and hope shall flourish
And yield their fruits of joy.
- 5 Well blest, His grace receiving,
God owns thee for a son !
With joy, and with thanksgiving,
Behold the victor's crown !
Thy hand the palm-branch raises,—
God gives it thee to bear ;—
Then sing aloud His praises,
Who has removed thy care.
- 6 The sorrows, Lord, that try us,
O bring them to an end !
With needed strength supply us !
Thy love to us commend !
That we, till death pursuing
Thy best, Thy chosen way,
May then, our life renewing,
Praise Thee in endless day.

412

7s.—No. 4.

- S**EEMS it in my anguish lone,
As though God forsook His own,
Yet I hold this knowledge fast,
God will surely help at last.
- 2** Though awhile it be delayed,
He denieth not His aid ;
Though it come not oft with speed,
It will surely come in need.
- 3** As a father not too soon
Grants his child the longed-for boon,
So our God gives when He will ;
Wait His pleasure and be still.
- 4** I can rest in thoughts of Him,
When all courage else grows dim,
For I know my soul shall prove
His is more than father's love.
- 5** Would the powers of ill affright,
I can smile at all their might ;
Or the cross be pressing sore,
God, my God, lives evermore !
- 6** Man may hate me causelessly,
Man may plot to ruin me,
Foes my heart may pierce and rend :
God in heaven is still my Friend.
- 7** Earth may all her gifts deny,
Safe my treasure is on high ;
And if heaven at last be mine,
All things else I can resign.

- 8 I renounce thee willingly,
World, I hate what pleases thee,
Baneful every gift of thine,
Only be my God still mine.
- 9 Ah Lord, if but Thee I have,
Naught of other good I crave,
Bright is even death's dark road,
If but Thou art there, my God.

413

No. 76.

- I**N God, my faithful God,
I trust when dark my road;
Though many woes o'ertake me,
Yet will He not forsake me;
His love it is doth send them,
And when 'tis best will end them.
- 2 My sins assail me sore,
But I despair no more;
I build on Christ who loves me,
From this Rock nothing moves me,
Since I can all surrender
To Him, my soul's Defender.
- 3 If death my portion be,
Then death is gain to me,
And Christ my life forever,
From whom death cannot sever;
Come when it may, He'll shield me,
To Him I'll wholly yield me.
- 4 'So be it,' then I say,
With all my heart each day;
Guide us while here we wander,
Till safely landed yonder,

We too, dear Lord, adore Thee,
And sing for joy before Thee.

414

No. 13.

- M**Y faith securely buildeth
On Christ who shed His blood;
This, and this only, yieldeth
The true eternal good.
The life that my soul liveth,
Finds nothing on the earth;
What Christ, the Savior, giveth,
Of all our love is worth.
- 2 No angel, naught that gladdens,
No throne nor majesty,
No love, nor aught that saddens,
No grief nor misery,
Nor aught that man discovers,
Now be it small or great,
From Thee, my heavenly Lover's
Embrace, can separate.
- 3 My heart with joy is springing,
And sad I cannot be;
'Tis full of joy and singing,
The sunshine doth it see.
The Sun that looks with pleasure
On me is Christ my King;
The glory beyond measure
That waits me, makes me sing.

415

7s.—No. 4.

OFT in sorrow, oft in woe,
Onward, Christians, onward go;
Bear the toil, maintain the strife,
Strengthened with the Bread of life.

- 2 Let not sorrow dim your eye,
Soon shall every tear be dry ;
Let not woe your course impede,
Great your help, if great your need.
- 3 Let your drooping hearts be glad ;
March, in heavenly armor clad ;
Fight, nor think the battle long,
Vict'ry soon shall tune your song.
- 4 Onward then to battle move,
More than conqu'rors ye shall prove ;
Though begirt with many a foe,
Onward, Christians, onward go !

416

No. 6.

- AH God, my days are dark indeed,
How oft this aching heart must bleed !
The narrow way how filled with pain,
That I must pass ere heaven I gain !
How hard to teach this flesh and blood
To seek alone th' eternal good !
- 2 Ah whither now for comfort turn ?
For Thee, my Jesus, do I yearn ;
In Thee have I, howe'er distrest,
Found ever counsel, aid, and rest ;
I cannot all forsaken be,
While still my heart can trust in Thee.
- 3 Jesus, my only God and Lord,
What sweetness in Thy name is stored !
So dark and hopeless is no grief
But Thy sweet name can bring relief,
So keen no sorrows' rankling dart
But Thy sweet name can heal my heart.

- 4 Jesus, my Boast, my Light, my Joy,
The Treasure naught can e'er destroy,
No words, no song that I can frame
Speak half the sweetness of Thy name;
They only all its power shall prove
Whose hearts have learnt Thy faith and love.
- 5 Jesus, my Bridegroom and my Crown,
If Thou but smile the world may frown;
In Thee lie depths of joy untold,
Far richer than her richest gold;
Whene'er I do but think of Thee,
Thy dew drops down and solace me.
- 6 Let me this flesh and blood control,
From sin and shame preserve my soul,
And keep me steadfast in the faith,
Then I am Thine in life and death:
Jesus, Consoler, bend to me!
Ah would I were e'en now with Thee!

417

7s.—No. 4.

WHEN we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.

2 Though the sea be deep and wide,
Though a passage be denied;
Fearless let us still proceed,
Since the Lord vouchsafes to lead.

3 Though it seems the gloom of night,
Though we see no ray of light:

Since the Lord Himself is there,
 'T is not meet that we should fear.

4 Night with Him is never night,
 Where He is, there all is light;
 When He calls us, why delay?
 They are happy who obey.

5 Be it ours then while we're here,
 Him to follow without fear!
 Where He calls us, there to go,
 What He bids us, that to do.

418

No. 32.

[F thou but suffer God to guide thee,
 And hope in Him through all thy ways,
 He'll give thee strength whate'er betide thee,
 And bear thee through the evil days;
 Who trusts in God's unchanging love,
 Builds on the rock that none can move.

2 What can these anxious cares avail thee,
 These never-ceasing moans and sighs?
 What can it help, if thou bewail thee
 O'er each dark moment as it flies?
 Our cross and trials do but press
 The heavier for our bitterness.

3 Only be still and wait His leisure
 In cheerful hope, with heart content
 To take whate'er Thy Father's pleasure
 And all-deserving love hath sent;
 Nor doubt our inmost wants are known
 To Him who chose us for His own.

4 He knows the time for joy, and truly
 Will send it when He sees it meet,

When He has tried and purged thee duly,
 And finds thee free from all deceit,
 He comes to thee all unaware,
 And makes thee own His loving care.

5 Nor think, amid the heat of trial,
 That God hath cast thee off unheard;
 That he whose hopes meet no denial
 Must surely be of God preferred;
 Time passes and much change doth bring,
 And sets a bound to ev'rything.

6 All are alike before the Highest;
 'Tis easy to our God, we know,
 To raise thee up, though low thou liest,
 To make the rich man poor and low:
 True wonders still by Him are wrought,
 Who setteth up and brings to naught

7 Sing, pray, and keep His ways unswerving,
 So do thine own part faithfully,
 And trust His Word, though undeserving,
 Thou yet shalt find it true for thee;
 God never yet forsook in need
 The soul that trusted Him indeed.

419

No. 22.

I N Thy heart and hands, my God,
 Calmly now my soul reposes,
 Waiting patiently the end
 That Thy aim in all discloses;
 Stripped of self, how sweet my rest
 On my loving Father's breast.

2 And my soul repineth not,
 Well content whate'er befall it;

Murmurs, wishes of self-will,
Doomed to death, no more enthrall it;
Restless thoughts, that fret and crave,
Slumber in my Savior's grave.

3 And my soul doth cease from cares,
From the thoughts that sore perplex us,
That destroy the inner peace,
For like sharpest thorns they vex us;
He who made it careth well,
It but seeks in peace to dwell.

4 And my soul despaireth not,
Loves Him most when sad and lonely ;
Grief that wrings and breaks the heart
Comes to those who hate Him only ;
They who love Him still possess
Comfort in their worst distress.

5 And my soul complaineth not,
For no pain or fears dismay it;
Still it clings to God in faith,
Trusts Him, though He seem to **slay it**.
'T is when flesh and blood repine,
Sun of joy, Thou canst not shine.

6 Thus my soul is still and waits,
Ev'ry murm'ring word it hushes,
Conqu'ring thus the pain or wrong
That the restless spirit crushes ;
Like a silent ocean, bright
With its Maker's praise and **light**.

420

No. 28.

WHY should sorrow ever grieve me?

Christ is near, || What can here
E'er of Him deprive me?

Who can rob me of my heaven
That God's Son, || As mine own,
To my faith hath given?

2 God oft gives me days of gladness,
Shall I grieve || If He give
Seasons too of sadness?

God is good, and tempers ever
Ev'ry hurt; || Me desert
Wholly can He never.

3 What is all this life possesseth?
But a hand || Full of sand
That the heart distresseth.

Noble gifts that tire me never,
Christ so free || There gives me
To enjoy forever.

4 Shepherd! Lord! joy's fountain ever,
Thou art mine, || I am Thine,
No one can us sever.

I am Thine because Thou gavest
Life and blood || For my good,
By Thy death me savest.

5 Thou art mine, I love and own Thee,
Ne'er shall I, || Light of joy,
From my heart dethrone Thee.

Let me, let me || Soon behold Thee
Face to face; || Thy embrace,
May it soon enfold me!

421

No. 8.

O LORD! how happy is the time,
When in Thy love I rest,
When from my weariness I climb
E'en to Thy tender breast.
The night of sorrow endeth there,
Thy rays outshine the sun,
And in Thy pardon, and Thy care,
The heaven of heavens is won.

2 The world may call itself my foe,
Or let the world allure,
I care not for the world—I go
To this tried Friend and sure.
And when life's fiercest storms are sent,
Upon life's wildest sea,
My little bark is confident,
Because it holds by Thee.

3 When the law threatens endless death,
Upon the dreadful hill,
Straightway from its consuming breath
My soul mounts higher still;
It hastes to Jesus, wounded, slain,
And finds in Him its home,
Whence it shall not go forth again,
And where no death can come.

4 I do not fear the wilderness,
Where Thou hast been before;
Nay! rather would I daily press
Toward Thee, and near Thee more!
Thou art my Strength, on Thee I lean,
My heart thou makest sing.

And to Thy pastures rich and green
Thy chosen flock wilt bring.

- 5 And if the gate that opens there
Be closed to other men,
It is not closed to those who share
The heart of Jesus then.
That is not losing much of life,
Which is not losing Thee,
Who art as present in the strife,
As in the victory!

422

No. 77.

- H**ELP me, O Lord, to trust in Thee,
Whatever may betide;
Though health should fail, and riches flee,
Though friends, the dearest far to me,
Be taken from my side.
- 2 I know that sickness, sorrow, death,
Lie in the onward way;
O help me, in true-hearted faith,
To rest on Jesus' word, which saith,
"Strength shall be as thy day."
- 3 In sickness passed, in dangers o'er,
My Helper Thou hast been;
Then should I, for each coming hour,
Trust childlike that thy love and power
Support will yield again.
- 4 Though in that last, that darksome glade,
Ends all our earthly view,
If but Thy voice, "Be not afraid,"
Be heard amid its deep'ning shade,
I'll calmly journey through.

- 5 When this poor heart on Thee I stay,
On earth is heaven begun ;
Then love leads on from day to day
In duty's path and helps me say,
"Thy will, not mine, be done."
- 6 Thus would I ever trust in Thee,
My Comforter and Guide:
For e'en though fears and sins prevail,
Thy promises can never fail,
Whatever may betide.

423

No. 19.

- 0 MY soul, what means this sadness?
Wherefore art thou thus cast down ?
Let thy griefs be turned to gladness,
Bid thy restless fears be gone ;
Look to Jesus,
And rejoice in His dear name.
- 2 What though Satan's strong temptations
Vex and grieve thee day by day ?
And thy sinful inclinations
Often fill thee with dismay ?
Thou shalt conquer
Through the Lamb's redeeming blood.
- 3 Though ten thousand ills beset thee,
From without and from within,
Jesus saith, He'll ne'er forget thee,
But will save from hell and sin :
He is faithful
To perform His gracious word.
- 4 Though distresses now attend thee,
And Thou tread'st the thorny road,

His right hand shall still defend thee;
Soon He'll bring thee home to God!
Therefore praise Him,
Praise thy great Redeemer's name.

424

S. M.—No. 3.

MY Father! cheering name!
O may I call Thee mine!
Give me with humble hope to claim
A portion so divine.

2 Whate'er Thy will denies,
I calmly would resign;
For Thou art just, and good, and wise:
O bend my will to Thine!

3 Whate'er Thy will ordains,
O give me strength to bear;
Still let me know a Father reigns,
And trust a Father's care.

4 Thy ways are little known
To my weak erring sight;
Yet shall my soul, believing, own
That all Thy ways are right.

425

C. M.—No. 2.

I THANK Thee, Savior! for the grief,
Thy goodness bids me bear,
And for each word of sweet relief,
That saves me from despair.

2 I see but dimly all Thy ways,
Nor may each purpose tell,
But this I know to wake my praise:
Thou doest all things well.

3 The way of life is by the cross,
The glowing fires along,
Which serve to purge away the dross
And make the spirit strong.

4 To me, O Lord ! Thy grace impart
Each trial to abide,
And ever let my bleeding heart
Cling to Thy bleeding side.

426

C. M.—No. 2.

O THOU, from whom all goodness flows,
I raise my soul to Thee;
In all my sorrows, conflicts, woes,
Dear Lord, remember me !

2 When on my aching, burdened heart
My sins lie heavily,
Thy pardon grant, new peace impart:
Dear Lord, remember me !

3 When trials sore obstruct my way,
And ills I cannot flee,
O let my strength be as my day:
Dear Lord, remember me !

4 When worn with pain, disease, and grief,
This feeble frame shall be ;
Grant patience, rest, and kind relief:
Dear Lord, remember me !

5 When in the solemn hour of death
I wait Thy just decree,
Be this the prayer of my last breath,
Dear Lord, remember me !

- 6 And when before Thy throne I stand,
And lift my soul to Thee,
Then, with the saints at Thy right hand,
Dear Lord, remember me!

427

S. M.—No. 3.

- B**ELOVED, "It is well!"
God's ways are always right;
And perfect love is o'er them all,
Though far above our sight.
- 2 Beloved, "It is well!"
Though deep and sore the smart;
The hand that wounds knows how to bind
And heal the broken heart.
- 3 Beloved, "It is well!"
Though sorrow clouds our way,
'T will only make the joy more dear
That ushers in the day.
- 4 Beloved, "It is well!"
The path that Jesus trod,
Though rough and strait and dark it be,
Leads home to heaven and God.
-

II.—THE CONSUMMATION.

CONTEMPLATION OF DEATH.

428

- T**HOUGH in the midst of life we be,
Snares of death surround us;
Where shall we for succor flee,
Lest our foes confound us?

To Thee alone, our Savior!
We mourn our grievous sin which hath
Stirred the fire of Thy fierce wrath.

Holy and gracious God!

Holy and mighty God!

Holy and all-merciful Savior!

Thou eternal God!

Save us, Lord, from sinking

In the deep and bitter flood.

Kyrie eleison.

- 2 While in midst of death we be,
Hell's grim jaws o'ertake us;
Who from such distress will free,
Who secure will make us?

Thou only, Lord, canst do it!

It moves Thy tender heart to see

Our great sin and misery.

Holy and gracious God!

Holy and mighty God!

Holy and all-merciful Savior!

Thou eternal God!

Let not hell dismay us

With its deep and burning flood.

Kyrie eleison.

- 3 Into hell's fierce agony
Sin doth headlong drive us;
Where shall we for succor flee,
Who, O who will hide us?
Thou only, blessed Savior!
Thy precious blood was shed to win
Peace and pardon for our sin.
Holy and gracious God!
Holy and mighty God!

Holy and all-merciful Savior!
 Let us not, we pray,
 From the true Faith's comfort
 In our last need fall away.
 Kyrie eleison.

429

No. 78.

HARK! a voice saith, all are mortal,
 Yea, all flesh must fade as grass,
 Only through a death-rent portal
 To a better world ye pass;
 Dust to dust must sink inglorious,
 Ere this body rise victorious
 To the realms of life and light,
 Won for saints through Jesus' might.

- 2 Therefore, when my Father chooses,
 Willingly my life I'll yield;
 He but gains, nay never loses,
 Who with Jesus quits the field.
 For in my Redeemer's merit
 Peace hath found my troubled spirit,
 And in death my comfort is
 Jesus' death—sweet comfort this!
- 3 Jesus died for me, O hear it!
 And His death is all my gain;
 Shall I then, yet wav'ring, fear it,
 Since with Christ I rise again?
 Joyfully I'll quit earth's sadness
 For the beauteous heaven of gladness;
 Where I shall forevermore
 See the Triune, and adore!
- 4 There is life, life never ending,
 Where so many saints are gone,

Where in light the thousands blending

Worship God before the throne.

Seraphim there flit before us,

Swelling heaven with august chorus:

"Holy, Holy, Holy, Lord!

God Triune, for aye adored!"

5 Worthies, there, of sacred story,

Prophets, patriarchs, are met;

There apostles too in glory

Fill twelve thrones by Jesus set;

All the saints that have ascended

Age on age, through time extended,

There, in blissful concert, sing

Hallelujahs to their King.

6 O Jerusalem, how golden

Dost thou shine, thou city blest!

Sweetly thy near tones embolden

My winged soul to seek my rest.

O the bliss that there surprises!

Lo, the sun of morn now rises,

And the breaking day I see,

That shall never end for me!

7 Yea, I see what here was told me,

See that wondrous glory shine,

Feel the spotless robes enfold me,

Know a golden crown is mine;

Thus I stand and look before me

To the throne that rises o'er me,

Gazing on that joy for aye,

That shall never pass away!

430

No. 32.

WHO knows how near my life's expended?

Time flies, and death is hasting on:

How soon, my term of trial ended,

May heave my last expiring groan!

For Jesus' sake, when flesh shall fail,

O God, with me may all be well!

2 My many sins! O veil them over

With merits of Thy dying Son!

I here Thy richest grace discover,

Here find I peace, and here alone;

And for His sake, when flesh shall fail,

O God, with me may it be well!

3 His bleeding wounds give me assurance

That Thy free mercy will abide;

Here strength I find for death's endurance,

And hope for all I need beside:

For Jesus' sake, when flesh shall fail,

O God, with me may it be well!

4 Naught shall my soul from Jesus sever,

Nor life, nor death; things high nor low:

I take Him as my Lord forever,

My future trust, as He is now;

And for His sake, when flesh shall fail,

O God, with me may it be well.

431

No. 32.

I KNOW full well death must befall me;

I know not when, or where, or how:

It may be that my God will call me

To-day, to-morrow, even now;

Ere yet this present hour is fled,
This living body may be dead.

2 I know,—God hath this knowledge given—

To me death is not death, indeed;
To me death is a gate to heaven,
A bound and end of all my need,
A gentle evening, peaceful, blest,
When I have passed from toil to rest.

3 Lord, let my soul, with unfeigned gladness,

In living faith Thy call await
To leave its cave of sin and sadness,
And this vain world for heaven's estate;
O keep my heart prepared alway,
To lay aside this mortal clay.

4 Lord, grant that, by contrition riven,

My heart I daily offer Thee,
And let me close this life for heaven,
Sealed by Thy death and agony:
O let Thy death, with passion rife,
My comfort be, my balm and life.

5 Lord, daily let me die then, ever;

And at the last stand Thou by me,
That death may not from Thee me sever,
But bring me nearer unto Thee!
Then welcome my last hour shall be,
When, where, and how it pleaseth Thee.

432

C. M.—No. 2.

TEACH me the measure of my days,
Thou Maker of my frame!

I would survey life's narrow space,
And learn how frail I am.

- 2 A span is all that we can boast;
A fleeting hour of time;
Man is but vanity and dust,
In all his flower and prime.
- 3 Vain race of mortals, see them move
Like shadows o'er the plain:
They rage and strive, desire and love,
But all the noise is vain.
- 4 Some walk in honor's gaudy show;
Some dig for golden ore;
They toil for whom they do not know,
And straight are seen no more.
- 5 What should I wish or wait for then,
From creatures, earth, and dust?
They make our expectations vain,
And disappoint our trust.
- 6 Now I resign my earthly hope,
My fond desires recall;
I give my mortal int'rest up,
And make my God my all.

433

No. 12.

FOR me to live is Jesus,
For me to die is gain;
To Christ I gladly yield me,
And pass where He has lain.

- 2 I hence go with rejoicing
To Christ, my Brother's side,
That I may soon be with Him,
And e'er with Him abide.

- 3 I have o'ercome life's crosses,
Endured the chastening rod;
And through His five wounds holy
I am at peace with God.
- 4 When all my powers are breaking,
My breath comes heavily,
And not a word can utter,
O hear my sighs to Thee!
- 5 When mind and thought with faintness
But waver yet about,
E'en as a light that flickers
Just as the flame goes out;
- 6 Then let me softly, gently,
Lord, fall asleep in Thee,
When by Thy will and counsel
My last hour comes to me;
- 7 And let me cleave unto Thee
With ivy's searching hold,
And ever live, Lord, with Thee
In bliss of heaven untold.
- 8 Amen! this wilt Thou, Savior,
Grant graciously to me;
Endow me with Thy Spirit
That blest I pass to Thee!

434

L. M.—No. 1.

LORD Jesus Christ, true man and God,
Thou who for me hast borne the rod,
And on the cross hast died in pain,
For me Thy Father's love to gain:

- 2 I pray, by all Thy bitter woe,
Thou wouldst Thy grace on me bestow,

When heavily I draw my breath,
In the last agonies of death.

- 3 And when my spirit leaves its bands,
Then take it, Lord, into Thy hands;
My body, may it rest in clay,
Till the approach of the last day.
- 4 And at the resurrection great,
Be Thou my Joy and Advocate!
Remember not my sins so rife,
But pardon grant in grace, and life.
- 5 As Thou hast promised unto me,
Lord in Thy Word—and I trust Thee—
“Who keeps my Word, I truly say,
And ’bides by faith in me alway,
- 6 “Shall not be judged! shall live by faith,
And nevermore shall taste of death!
And though his body here shall die,
Destruction still shall not come nigh.
- 7 “But I will with my mighty hands
Deliver him from death’s cold bands,
And take him to my realm to me,
Where he shall e’er my glory see,
- 8 “And ever live in joys with me.”
To which help us, yea! graciously.
O Lord! forgive our sins so great,
And help that we in patience wait,
- 9 Till our last hour on earth draws nigh,
And that our faith with watchful eye
May trust Thy word e’er steadfastly,
Till blessedly we sleep in Thee.

435

No. 20.

- W**HEN my last hour is close at hand,
And I must hence betake me,
Do Thou, Lord Jesus, by me stand,
Nor let Thine aid forsake me ;
To Thy blest hands I now commend
My soul, at this my earthly end,
And Thou wilt safely keep it.
- 2 My sins, dear Lord, disturb me sore,
My conscience cannot slumber ;
But I will cleave to Thee the more,
Though they the sands outnumber ;
I will remember Thou didst die,
Will think on Thy most bitter cry ;
Thy sufferings shall uphold me.
- 3 That I was graft into the Vine,
Hence will I comfort borrow ;
For Thou wilt surely keep me Thine
Through fear, and pain, and sorrow ;
Yea, though I die, I die to Thee :
For Thou through death didst win for me
The right to life eternal.
- 4 Since Thou didst leave the grave again,
It cannot be my dwelling :
Thou art in heaven, this soothes my pain,
All fear of death dispelling ;
For Thou wilt have me where Thou art,
And so with joy can I depart,
To be with Thee forever.
- 5 To Thee I now stretch out mine arms,
And gladly hence betake me ;

I sleep at peace from all alarms,
No human voice can wake me.
But Christ is with me through the strife,
And He will bear me into life,
And open heaven before me.

436

No. 34.

O WORLD, I must now leave thee,
But little doth it grieve me,
I seek my native land;
True life I there inherit,
And here I yield my spirit
With joy to God's all-gracious hand.

2 So on His Word relying,
I know, while I am dying,
I soon shall see His face,
Through Christ whose death hath bought me;
The Father's love He brought me,
And now prepares for me a place.

3 The grave hath lost its terrors,
Since for my sins and errors,
My Savior did atone:
My works can naught avail me,
But His work cannot fail me,
I rest in faith on Him alone.

4 And so I hence am going
In peace, full surely knowing
That now I shall have rest:
I feel death's icy finger;
My soul here cannot linger,
Nor would I stay—to go is best.

- 5 O world, I yet would teach thee
That death will surely reach thee;
Thou too must follow me;
Then ere God's grace forsake thee,
Repent! to Christ betake thee,
That God have mercy too on thee.

437

L. M.—No. 1.

- LORD Jesus Christ, my Life, my Light,
My Strength by day, my Trust by night,
On earth I'm but a passing guest,
And sorely with my sins oppressed.
- 2 Far off I see my fatherland,
Where through Thy grace I hope to stand;
But ere I reach that Paradise
A weary way before me lies.
- 3 My heart sinks at the journey's length,
My wasted flesh has little strength;
Only my soul still cries in me,
Lord, fetch me home, take me to Thee.
- 4 O let Thy suff'rings give me power
To meet the last and darkest hour;
Thy cross the staff whereon I lean,
My couch the grave where Thou hast been.
- 5 Since Thou hast died, the Pure, the Just,
I take my homeward way in trust;
The gates of heav'n, Lord, open wide,
When here I may no more abide.
- 6 And when the last great day is come,
And Thou, our Judge, shalt speak the doom,
Let me with joy behold the light,
And set me then upon Thy right.

- 7 Renew this wasted flesh of mine,
That like the sun it there may shine
Among the angels pure and bright,
Yea, like Thyself, in glorious light.
- 8 Then I shall have my heart's desire,
When, singing with the angels' choir,
Among the ransomed of Thy grace,
Forever I behold Thy face.

438.

C. M.—No. 2.

- M**Y God, to Thee I now commend
My soul, for Thou, O Lord,
Dost live and love me without end,
And wilt perform Thy Word.
- 2 To whom else should I make my plea,
That heavenly life be mine?
All souls, my God, belong to Thee,
My soul is also Thine.
- 3 Thou gav'st my spirit at my birth,
Take back what Thou hast given;
And with the Lord I served on earth
Grant me to live in heaven.
- 4 Faith spreads her wings, she sees revealed
The shining wall above;
My spirit knows that it is sealed,
Redeemed from death by love.
- 5 Thou my Redeemer wast of yore,
From sin Thou mad'st me free;
Now, faithful God, dost Thou **once more**,
In death deliver me.

- 6 Thou liv'st and lovest without end,
 And dost perform Thy Word;
 My passing soul I now commend
 To Thee, my God and Lord!

439

No. 6.

O LORD, my God, I cry to Thee,
 In my distress Thou helpest me;
 To Thee myself I all commend,
 O swiftly now Thine angel send,
 To guide me home and cheer my heart,
 Since Thou dost call me to depart.

- 2 O Jesus Christ, Thou Lamb of God,
 Once slain to take away our load,
 Now let Thy cross, Thine agony,
 Avail to save and solace me,
 Thy death to open heav'n, and there
 Bid me the joy of angels share.

- 3 O Holy Spirit, at the end,
 Sweet Comforter, be Thou my Friend;
 When death and hell assail me sore,
 Leave me, O leave me, nevermore,
 But bear me safely through the strife,
 As Thou hast promised, into life.

440

No. 48.

A BIDE with me! fast falls the eventide;
 The darkness deepens: Lord, with me abide!
 When other helpers fail, and comforts flee,
 Help of the helpless, O abide with me!

- 2 Swift to its close ebbs out life's little day;
 Earth's joys grow dim, its glories pass away;

Change and decay in all around I see;
O Thou who changest not, abide with me!

3 Not a brief glance I beg, a passing word,
But as Thou dwell'st with Thy disciples, Lord,
Familiar; condescending, patient, free,
Come, not to sojourn, but abide with me.

4 Come not in terrors as the King of kings,
But kind and good, with healing on Thy wings;
Tears for all woes, a heart for every plea;
O Friend of sinners, thus abide with me!

Thou on my head in early youth didst smile,
And, though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left Thee:
On to the close, O Lord, abide with me!

6 I need Thy presence ev'ry passing hour:
What but Thy grace can foil the tempter's power?
Who like Thyself my guide and stay can be?
Through cloud and sunshine, O abide with me!

• 7 I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me!

8 Hold Thou Thy Cross before my closing eyes,
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows
flee;
In life, in death, O Lord, abide with me!

DEATH AND BURIAL.

441

8s. 7s.—No. 5.

LORD, now lettest Thou Thy servant
 From this life depart in peace!
 Praise be Thine, and blessings fervent,
 For the wearied soul's release.

2 He who saw Thy great salvation,
 With the eye of faith and love,
 In this earthly habitation,
 Walketh now by sight above!

3 Cares and crosses all are over,
 Sin and sorrow overcome;
 And the soul, by Christ her Lover,
 Hath at last been taken home.

4 While life's paths we still are pressing,
 Grant us, Father, steadfast faith,
 And, for Christ's sake, grant the blessing
 Of a peaceful, Christian death.

442

No. 11.

BLESSED are the meek and contrite,
 Who in Jesus fall asleep;
 Blessed where the saints forever
 Their untiring vigils keep;
 They are from their labors resting;
 God has wiped away their tears;
 They are dwelling in the kingdom,
 Free from all their sins and fears.

2 Blessed are they, saith the Spirit,
 They are free from toil and care;

They the kingdom do inherit,
 That their Savior doth prepare;
 They are free from tribulation,
 And their robes are pure and white;
 They have safely crossed the river,
 And have reached the realms of light.

- 3 Blessed shall they be forever,
 Endless is their peaceful rest,
 And the works they have accomplished
 Of their Lord are richly blest:
 Blessed is the faithful witness
 They have borne unto their Lord,
 While they reap abounding harvests,
 Promised in His faithful Word.

443

L. M.—No. 1.

A SLEEP in Jesus! blessed sleep!
 From which none ever wakes to weep;
 A calm and undisturbed repose,
 Unbroken by the last of foes.

- 2 Asleep in Jesus! O how sweet
 To be for such a slumber meet!
 With holy confidence to sing
 That death has lost his cruel sting.
- 3 Asleep in Jesus! peaceful rest!
 Whose waking is supremely blest;
 No fear, no woe shall dim the hour
 That manifests the Savior's power.
- 4 Asleep in Jesus! O for me
 May such a blissful refuge be!
 Securely shall my ashes lie,
 The summons waiting from on high.

- 5 Asleep in Jesus! far from thee
 Thy kindred and their graves may be;
 But there is still a blessed sleep,
 From which none ever wakes to weep.

444

L. M.—No. 1.

- SO fades the lovely, blooming flower;
 Frail, smiling solace of an hour;
 So soon our transient comforts fly,
 And pleasure only blooms to die.
- 2 Is there no kind, no healing art
 To soothe the anguish of the heart?
 Spirit of grace, be ever nigh;
 Thy comforts are not made to die.
- 3 Let gentle patience smile on pain,
 Till dying hope revives again;
 Hope wipes the tear from sorrow's eye,
 And faith points upward to the sky.

445

C. M.—No. 2.

- THOU whose mercy guides my way,
 Though now it seem severe,
 Forbid my unbelief to say,
 There is no mercy here!
- 2 O may I, Lord, desire the pain
 That comes in kindness down,
 Far more than sweetest earthly gain,
 Succeeded by Thy frown.
- 3 Then, though Thou bend my spirit low,
 Love only I shall see;
 The gracious hand that strikes the blow
 Was wounded once for me.

446

8s.7s.—No. 5.

HEAVENLY Father, Thou hast given
 Us this child in holy trust,
 That we train it up for heaven,
 There to dwell among the just.

2 From all sin, O Christ, our Savior,
 Thou hast saved it through Thy blood;
 Gained for it the highest favor,
 Bought for it the highest good.

3 Nor withheldest Thou Thy favor,
 New-Creator of the heart,
 Who in the baptismal laver
 Didst new life and grace impart.

4 Fain would we have kept this token
 Of Thy tender love, kind Lord;
 And it is with hearts nigh broken
 That we part from our dear ward.

5 Though we loved it, as Thou knowest,
 Dearly though we love it still;
 Greater love, Lord, Thou bestowest,
 And we bless Thy gracious will.

447

No. 22.

GENTLE Shepherd, Thou hast stilled
 Now Thy little lamb's last weeping;
 Ah! how peaceful, pale and mild
 In its narrow bed 'tis sleeping!
 And no sigh of anguish sore
 Heaves that little bosom more.

2 In this world of care and pain,
 Lord, Thou wouldst no longer leave it;

To the sunny heavenly plain
 Dost Thou now in joy receive it;
 Clothed in robes of spotless white,
 Now it dwells with Thee in light.

448

7s.—No. 4.

MOURN not ye whose child hath found
 Purer skies and holier ground;
 Flowers of bright and pleasant hue,
 Free from thorns and fresh with dew.

2 Mourn not ye whose child hath fled
 From this region of the dead,
 To yon wingéd angel-band,
 To a better, fairer land.

3 Knowledge in that clime doth grow
 Free from weeds of toil and woe,
 Joys which mortals may not share;
 Mourn ye not, your child is there.

449

L. M.—No. 1.

NOW lay we calmly in the grave
 This form, whereof no doubt we have
 That it shall rise again that day,
 In glorious triumph o'er decay.

2 And so to earth again we trust
 What came from dust, and turns to dust,
 And from the dust shall surely rise,
 When the last trumpet fills the skies.

3 His soul is living now in God,
 Whose grace his pardon hath bestowed,
 Who through His Son redeemed him here
 From bonds of Satan, sin, and fear.

- 4 His trials and his griefs are past,
A blessed end is his at last;
He bore Christ's yoke and did His will,
And though he died he liveth still.
- 5 He lives where none do mourn and weep,
And calmly shall this body sleep,
Till God shall death himself destroy,
And raise it into glorious joy.
- 6 He suffered pain and grief below,
Christ heals him now from all his woe;
For him hath endless joy begun;
He shines in glory like the sun.
- 7 Then let us leave him to his rest,
And homeward turn, for he is blest;
And we must well our souls prepare,
When death shall come, to meet him there.
- 8 So help us Christ, our Hope in loss;
Thou hast redeemed us by Thy cross
From endless death and misery;
We praise, we bless, we worship Thee!
-

HOPE OF RESURRECTION AND FUTURE LIFE.

450

S. M.—No. 3.

- AND must this body die?
This mortal frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?
- 2 Corruption, earth, and worms,
Shall but refine this flesh,

Till my triumphant spirit comes
To put it on afresh.

3 God, my Redeemer, lives,
And ever, from the skies,
Looks down and watches all my dust,
Till He shall bid it rise.

4 Arrayed in glorious grace
Shall these vile bodies shine;
And ev'ry shape, and ev'ry face,
Look heav'nly and divine.

5 These lively hopes we owe
To Jesus' dying love;
We would adore His grace below,
And sing His power above.

6 Dear Lord, accept the praise
Of these our humble songs,
Till tunes of nobler sound we raise
With our immortal tongues.

451

L. M.—No. 1.

SHALL man, O God of light and life,
For ever moulder in the grave?
Canst Thou forget Thy glorious work,
Thy promise and Thy power to save?

2 Shall life revisit dying worms,
And spread the joyful insect's wing!
And, oh! shall man awake no more
To see Thy face, Thy name to sing?

3 Cease, cease, ye vain desponding fears!
When Christ, our Lord, from darkness sprung.

Death, the last foe, was captive led,
And heav'n with praise and wonder rung.

4 Him, the First-Fruits, His chosen sons
Shall follow from the vanquished grave;
He mounts His throne, the King of kings,
His Church to quicken and to save.

5 Faith sees the bright, eternal doors
Unfold to make His children way;
They shall be clothed with endless life,
And shine in everlasting day.

6 The trump shall sound, the dust awake;
And from the tomb the slumb'ers spring;
Through heav'n the joyful myriads rise,
And hail their Savior and their King.

452

L. M.—No. 1.

LET thoughtless thousands choose the road
That leads the soul away from God;
This happiness, dear Lord, be mine,
To live and die entirely Thine.

2 On Christ, by faith, I fain would live,
From Him, my life, my all receive;
To Him devote my fleeting hours,
Serve Him alone with all my powers.

3 Christ is my everlasting all;
To Him I look, on Him I call;
He will my ev'ry want supply,
In time, and through eternity.

4 Soon will the Lord, my life, appear;
Soon shall I end my trials here;

Leave sin and sorrow, death and pain;
To live is Christ—to die is gain.

- 5 Soon will the saints in glory meet,
Soon walk through ev'ry golden street,
And sing on ev'ry blissful plain,
To live is Christ, to die is gain.

453

C. M.—No. 2.

THERE is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

- 2 There everlasting spring abides,
And never-with'ring flowers:
Death, like a narrow sea, divides
This heav'nly land from ours.
- 3 Sweet fields, beyond the swelling flood,
Stand dressed in living green:
So to the Jews old Canaan stood,
While Jordan rolled between.
- 4 But tim'rous mortals start, and shrink
To cross this narrow sea;
And linger, shiv'ring, on the brink,
And fear to launch away.
- 5 O could we make our doubts remove,
Those gloomy doubts that rise,
And view the Canaan that we love
With unbeckoned eyes!
- 6 Could we but climb where Moses stood,
And view the landscape o'er,

Not Jordan's stream, nor death's cold flood,
Should fright us from the shore.

454

No. 77.

THERE is an hour of peaceful rest,
To mourning wand'ers given;
There is a joy for souls distressed,
A balm for ev'ry wounded breast—
'T is found above—in heaven.

2 There is a soft, a downy bed,
'T is fair as breath of even;
A couch for weary mortals spread,
Where they may rest the aching head,
And find repose—in heaven.

3 There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise and ocean rolls,
And all is drear—but heaven.

4 There faith lifts up her cheerful eye,
To brighter prospects given;
And views the tempest passing by,
The ev'ning shadows quickly fly,
And all serene—in heaven.

5 There fragrant flow'rs immortal bloom,
And joys supreme are given;
There joys divine disperse the gloom:
Beyond the confines of the tomb
Appears the dawn of heaven.

455

C. M.—No. 2.

THERE is an hour of hallowed peace
 For those with care oppressed,
 When sighs and sorr'wing tears shall cease,
 And all be hushed to rest:

2 **T** is then the soul is freed from fears,
 And doubts that here annoy:
 Then they that oft had sown in tears
 Shall reap again in joy.

3 There is a home of sweet repose,
 Where storms assail no more;
 The stream of endless pleasure flows
 On that celestial shore:

4 There purity with love appears,
 And bliss without alloy;
 There they that oft had sown in tears
 Shall reap eternal joy.

456

No. 9.

JESUS, my Redeemer, lives,
 Christ, my Trust, is dead no more;
 In the strength this knowledge gives,
 Shall not all my fears be o'er?
 Calm, though death's long night he fraught
 Still with many an anxious thought?

2 Jesus, my Redeemer, lives,
 And His life I soon shall see;
 Bright the hope the promise gives,
 Where He is I too shall be:
 Shall I fear then? Can the Head
 Rise and leave the members dead?

- 3 Close to Him my soul is bound!
In the bonds of hope enclasped;
Faith's strong hand this soul hath found,
And the Rock hath firmly grasped;
Death shall ne'er my soul remove
From her refuge in Thy love.
- 4 I shall see Him with these eyes—
Him whom I shall surely know;
Not another shall I rise;
With His love this heart shall glow;
Only there shall disappear
Weakness in and round me here.
- 5 Ye who suffer, sigh, and moan,
Fresh and glorious there shall reign;
Earthly here the seed is sown,
Heavenly it shall rise again;
Nat'ral here the death we die,
Spiritual our life on high.
- 6 Body, be thou of good cheer,
In thy Savior's care rejoice;
Give not place to gloom and fear—
Dead, thou yet shalt know His voice,
When the final trump is heard,
And the deaf, cold grave is stirred.
- 7 Laugh to scorn both death and hell,
Laugh to scorn the gloomy grave;
Caught into the air to dwell
With the Lord who came to save,
We shall trample on our foes,
Mortal weakness, fear and woe.

- 8 Only see ye that your heart
 Rise betimes from earthly lust;
 Would ye there with Him have part,
 Here obey your Lord and trust;
 Fix your heart beyond the skies,
 Whither ye yourselves would rise.
-

JUDGMENT.

457

No. 20.

- THE day is surely drawing near,
 When God's Son, the Anointed,
 Will with great majesty appear,
 As Judge of all appointed.
 All mirth and laughter then shall cease,
 When flames on flames will still increase,
 As the Apostle teacheth.
- 2 A trumpet loud will then resound,
 And the whole earth be shaken;
 Then all who in their graves are found
 Will from their sleep awaken.
 But all that live will in that hour,
 By the Almighty's boundless power,
 Be changed at His commanding.
- 3 A book is opened then to all—
 A record truly telling
 What each has done, both great and small,
 When he on earth was dwelling.
 And ev'ry heart be clearly seen,
 And all be known as they have been,
 In thoughts and words and actions.

- 4 Then woe to those who scorned the Lord,
And sought but carnal pleasures,
Who here despised His precious Word,
And loved their earthly treasures.
With shame and trembling will they stand,
And at the Judge's stern command
Must leave the Lord forever.
- 5 O may my name, dear Lord, be found,
Free from all condemnation,
For Thy death's sake, Thy pains and wounds,
In Thy book of salvation.
I will not doubt:—I trust in Thee ;—
From Satan Thou hast made me free,
And from all condemnation.
- 6 Therefore my Intercessor be,
And for Thy death and merit
Declare my name from judgment free,
With all who life inherit;
That with my brethren I may stand
With Thee in heaven, our fatherland;
Which Thou for us hast purchased.
- 7 Lord Jesus Christ, do not delay,
O hasten our salvation!
We often tremble on our way;
In fear and tribulation.
Then hear us when we cry to Thee;
Come mighty Judge, come, make us free
From ev'ry evil. Amen!

458

S. M.—No. 3.

- A**ND will the Judge descend?
 And must the dead arise?
 And not a single soul escape
 His all-discerning eyes!
- 2 And from His righteous lips
 Shall this dread sentence sound;
 And, through the num'rous guilty throng,
 Spread black despair around?
- 3 "Depart from me, accursed,
 To everlasting flame,
 For rebel-angels first prepared,
 Where mercy never came."
- 4 How will my heart endure
 The terrors of that day,
 When earth and heav'n before His face,
 Astonished, shrink away?
- 5 But ere that trumpet shakes
 The mansions of the dead,
 Hark, from the Gospel's cheering sound,
 What joyful tidings spread!
- 6 Ye sinners, seek His grace
 Whose wrath ye cannot bear;
 Fly to the shelter of His cross,
 And find salvation there.

459

L. M.—No. 1.

THE day of wrath, that dreadful day,
 When heaven and earth shall pass away,
 What power shall be the sinner's stay?
 How shall he meet that dreadful day?

- 2 When, shriv'ling like a parched scroll,
The flaming heav'ns together roll,
And louder yet, and yet more dread,
Resounds the trump that wakes the dead ?
- 3 O on that day, that wrathful day,
When man to judgment wakes from clay,
Be Thou, O Christ, the sinner's stay,
Though heaven and earth shall pass away.

460

No. 79.

DAY of wrath, that Day of mourning!
See fulfilled the prophet's warning,
Heaven and earth in ashes burning!

- 2 O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth !
- 3 Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the throne it bringeth.
- 4 Death is struck, and nature quaking;
All creation is awaking,
To its Judge an answer making.
- 5 Lo, the Book, exactly worded,
Wherein all hath been recorded ;
Thence shall judgment be awarded.
- 6 When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.
- 7 What shall I, frail man, be pleading?
Who for me be interceding,
When the just are mercy needing?

- 8 King of Majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us!
- 9 Think, kind Jesus, my salvation
Caused Thy wondrous incarnation;
Leave me not to reprobation!
- 10 Faint and weary Thou hast sought me,
On the Cross of suffering bought me;
Shall such grace in vain be brought me?
- 11 Righteous Judge of retribution,
Grant Thy gift of absolution,
Ere that day's dread execution.
- 12 Guilty, now I pour my moaning,
All my shame with anguish owning!
Spare, O God, Thy suppliant groaning!
- 13 Thou the woman gav'st remission,
Heardst the dying thief's petition:
Hopeless else were my condition.
- 14 Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying!
- 15 With Thy favored sheep, O place me!
Nor amid the goats abase me:
But to Thy right hand upraise me.
- 16 While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.
- 17 Bows my heart in meek submission,
Strewn with ashes of contrition;
Succor Thou my lost condition!

- 18 Day of sorrow, Day of weeping,
When in dust no longer sleeping,
Man awakes in Thy dread keeping!
- 19 To the rest Thou didst prepare me,
On Thy Cross, O Christ, upbear me!
Spare, O God, in mercy spare me!

ETERNITY.

461

No. 80.

- E**TERNITY! terrific word!
Within the heart a piercing sword!
Beginning without ending!
Eternity, unmeasured time!
I sink beneath the thought sublime,
That I to thee am tending:
Deep horrors fill my quaking heart,
My lips in speech refuse to part.
- 2 Eternity! O what a pang!
Eternity! no serpent's fang
Could send that thrill of terror;
When I revolve thy clanking chains,
Thy dark abyss of deathless pains,
My soul is filled with horror.
O search the universe around,
No equal terror can be found.
- 3 Awake, O man, from sinful sleep;
Henceforth thy feet from wand'ring keep;
Seek God by true repentance!
Awake, behold thy wasting sand,
Eternity is just at hand,
And brings thine awful sentence.

This is perchance thy final day;
This hour thy soul may haste away.

4 Eternity! terrific word
Within the heart a piercing sword!
Beginning without ending!
Eternity! unmeasured time!
I sink beneath the thought sublime,
That I to thee am tending:
Lord Jesus, when it pleaseth Thee,
Grant me Thy blest eternity!

462

No. 62.

“WAKE, arise!” the voice is calling;
The watchman’s voice on quick ear falling.

“Jerusalem, awake, arise!
For the midnight hour is fleeting;”
So, with clear voice, they stand repeating:

“O where are ye, ye virgins wise;
The bridegroom is at hand,
Take up your lamps and stand!
Hallelujah!

Each wedding guest
Fit for the feast,
Arise, go forth to meet your Lord.”

2 Zion hears the watchman’s singing,
And now with joyous heart upspringing,
She stands and on the call attends.
Her Friend comes from heaven glorious,
Strong in His grace, in truth victorious;
Her light shines bright, her star ascends.
“Now come, thou Blessed One,
Lord Jesus, God’s own Son.”

Hallelujah!

We enter all
The banquet hall,
And feast there with our heavenly King.

- 3 "Glory unto Thee be given,
By men and by the host of heaven,
With harps and with the cymbals' tone.
Twelve pearls are Thy city's portals,
Wherein we dwell with the immortals,
With angels high around Thy throne.
No eye hath seen such sight,
No ear heard such delight,
Hallelujah!
Thine hour is this,
O Heavenly Bliss,
Thine now, and shall be evermore!"

463

No. 33.

- WHEN the Lord recalls the banished,
Frees the captives all at last,
Ev'ry sorrow will have vanished,
Like a dream when night is past;
Then shall all our hearts rejoice,
And with glad resounding voice
We shall praise the Lord who sought us,
For the freedom He hath wrought us.
- 2 Lift Thy hand to aid us, Father,
Let the end of exile come,
And Thy scattered servants gather
In their longed for, promised home.
Steep and weary is the way,
Shorten Thou the sultry day,

Faithful warriors hast Thou found us?
 Let Thy peace for aye surround us.

- 3 In that peace we reap in gladness
 What was sown in tearful showers;
 There the fruit of all our sadness
 Ripens,—there the palm is ours;
 There our God upon His throne
 Is our full Reward alone.
 They who lived, who died unto Him,
 Sheaves of gladness bring there through Him.

464

C. M.—No. 2.

- O^N Jordan's stormy banks I stand,
 And cast a wishful eye
 To Canaan's fair and happy land,
 Where my possessions lie.
- 2 O the transporting, rapturous scene,
 That rises to my sight!
 Sweet fields arrayed in living green,
 And rivers of delight!
- 3 O'er all those wide extended plains
 Shines one eternal day;
 There God, the Sun, forever reigns,
 And scatters night away.
- 4 No chilling winds, no pois'nous breath,
 Can reach that healthful shore;
 Sickness and sorrow, pain and death,
 Are felt and feared no more.
- 5 When shall I reach that happy place,
 And be forever blest?
 When shall I see my Father's face,
 And in His bosom rest?

465

S. M.—No. 3.

MY Father's house on high,
 Home of my soul! how near,
 At times, to faith's foreseeing eye,
 Thy golden gates appear!

2 Ah! then my spirit faints
 To reach the land I love,
 The bright inheritance of saints,
 Jerusalem above!

3 Yet clouds will intervene,
 And all my prospect flies;
 Like Noah's dove, I flit between
 Rough seas and stormy skies.

4 Anon the clouds depart,
 The winds and waters cease,
 While sweetly o'er my gladdened heart
 Expands the bow of peace.

466

C. M.—No. 2.

JERUSALEM! my happy home!
 Name ever dear to me!

When shall my labors have an end,
 In joy and peace and thee?

2 When shall these eyes thy heav'n-built walls
 And pearly gates behold?
 Thy bulwarks with salvation strong,
 And streets of shining gold?

3 There happier bow'rs than Eden's bloom,
 Nor sin nor sorrow know:
 Blest seats! through rude and stormy scenes
 I onward press to you.

- 4 Why should I shrink at pain and woe,
Or feel at death dismay?
I've Canaan's goodly land in view,
And realms of endless day.
- 5 Apostles, martyrs, prophets, there,
Around my Savior stand;
And soon my friends in Christ below,
Will join the glorious band.
- 6 Jerusalem! my happy home!
My soul still pants for thee;
Then shall my labors have an end,
When I thy joy shall see.

467

No. 13.

- JERUSALEM the golden!
With milk and honey blest,
Beneath thy contemplation
Sink heart and voice opprest.
I know not, O I know not
What joys await us there,
What radiancy of glory,
What bliss beyond compare!
- 2 They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr-throng:
The Prince is ever in them,
The daylight is serene,
The pastures of the blessed
Are decked with glorious sheen.
- 3 There is the throne of David,
And there, from care released,

The song of them that triumph,
 The shout of them that feast;
 And they who with their Leader
 Have conquered in the fight,
 Forever and forever
 Are clad in robes of white.

4 Jerusalem the golden,
 Shall I e'er see thy face?
 O sweet and pleasant city,
 Shall I e'er win thy grace?
 I have the hope within me
 To comfort and to bless;
 Shall I e'er win the glory?
 O my Redeemer, yes!

468

No. 81.

JERUSALEM, thou city fair and high,
 Would God I were in thee!
 My longing heart fain, fain to thee would fly,
 It will not stay with me;
 Far over vale and mountain,
 Far over field and plain,
 It hastes to seek its Fountain,
 And quit this world of pain.

2 O happy day, and yet far happier hour,
 When wilt thou come at last?
 When fearless to my Father's love and power,
 Whose promise standeth fast,
 My soul I gladly render,
 For surely will His hand
 Lead her, with guidance tender,
 To heaven, her fatherland.

- 3 A moment's space, and gently, wondrously,
Released from earthly ties,
The fiery car shall bear her up to thee,
Through all these lower skies,
To yonder shining regions,
Where down, to meet her, come
The blessed angel-legions,
And bid her welcome home.
- 4 O Zion, hail! Bright city, now unfold
The gates of grace to me!
How many a time I longed for thee of old,
Ere yet I was set free
From yon dark life of sadness,
Yon world of shadowy nought,
And God had given the gladness,
The heritage I sought.
- 5 O what the tribe, or what the glorious host,
Comes sweeping swiftly down?
The chosen ones of earth who wrought the most,
The Church's brightest crown,
Our Lord hath sent to meet me,
As in the far off years
Their words oft came to greet me,
In yonder land of tears.
- 6 The Patriarchs' and Prophets' noble train,
With all Christ's followers true,
Who bore the cross and could the worst disdain
That tyrants dared to do,
I see them shine forever,
All glorious as the sun,
'Mid light that fadeth never,
Their perfect freedom won.

- 7 And when within that lovely Paradise
 At last I safely dwell,
 From out my soul what songs of bliss shall rise,
 What joy my lips shall tell,
 While holy saints are singing
 Hosannas o'er and o'er,
 Pure hallelujah's ringing,
 Around me evermore.
- 8 Innumerable choirs before the shining throne
 With harp and trumpet raise
 Glad notes, till heav'ns vast halls vibrate the tone
 Of their melodious praise,
 And all its host rejoices,
 And all its blessed throng
 Unite their myriad voices
 In one eternal song!

DOXOLOGIES.

IAMBIC.

1

S. M.—No. 3.

TO God, the Father, Son,
And Spirit, glory be,
Praise to the Holy Three in One,
To all eternity.

2

C. M.—No. 2.

TO Father, Son, and Holy Ghost,
The God, whom we adore,
Be glory, as it was, is now,
And shall be evermore.

3

L. M.—No. 1.

PRAISE God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.

4

No. 6.

TO God the Father, God the Son,
And God the Spirit, Three in One,
Be glory in the highest given,
By all in earth and all in heaven;
As was through ages heretofore,
Is now and shall be evermore.
(420)

5

No. 73.

TO Father, Son, and Holy Ghost,
 The God whom heaven's triumphant host
 And saints on earth adore;
 Be glory as in ages past,
 And now it is, and so shall last,
 When time shall be no more.

6

No. 55.

TO God the Father, God the Son,
 And God the Spirit, Three in One,
 The God of our salvation,
 Be honor, praise, and glory given
 By all on earth and all in heaven,
 In endless adoration.

7

No. 23.

TO Father, Son, and Spirit,
 Eternal One in Three,
 As was and is for ever,
 All praise and glory be.

8

No. 24.

TO God the Father, Son,
 And Spirit, ever blest,
 Eternal Three in One,
 All worship be addressed;
 As heretofore, And shall be so,
 It was, is now, forevermore.

9

No. 71.

TO God the Father, Son,
 And Spirit, Three in One,
 All praise be given:
 Crown Him in ev'ry song;
 To Him our hearts belong:
 Let all His praise prolong
 On earth, in heaven.

TROCHAIC.

10

7s.—No. 4.*

HOLY Father, Holy Son,
 Holy Spirit, Three in One!
 Glory as of old to Thee,
 No'w and evermore shall be.

11

7s.—No. 4.*

PRAISE the Name of God most high,
 Praise Him all below the sky;
 Praise Him all ye heavenly host,—
 Father, Son, and Holy Ghost.

12

8s.7s.—No. 5.

PRAISE the Father, earth and heaven,
 Praise the Son, the Spirit praise;
 As it was, and is, be given
 Glory through eternal days.

13

No. 11.

PRAISE the God of all creation;
 Praise the Father's boundless love;
 Praise the Lamb, our Expiation,
 Priest and King, enthroned above;
 Praise the Fountain of Salvation,
 Him, by whom our spirits live;
 Undivided adoration
 To the great Jehovah give.

14

No. 19.

GREAT Jehovah, we adore Thee,
 God the Father, God the Son,
 God the Spirit, joined in glory
 On the same eternal throne;

*(Nos. 10 & 11 may be sung as one, to 7s, 8 lines.)

Endless praises
To Jehovah, Three in One.

15

No. 29.

GLORY be to God the Father,
Glory be to God the Son,
Glory be to God the Spirit,
Everlasting Three in One:
Thee let heaven and earth adore,
Now, henceforth, and evermore.

16

No. 68.

FATHER, Spirit, Son,
Holy Three in One!
God of grace and great salvation
Thine be praise and adoration,
As the ages run,—
Holy Three in One.

17

No. 27.

GLORY be to God most high,
Glory to the Savior,
Glory to the Holy Ghost,
Now, henceforth, forever.

18

No. 69.

FATHER, Son, and Spirit,
Endless One in Three,
Now, henceforth, forever,
Glory be to Thee.

19

No. 31.

O FATHER Almighty, to Thee be addressed,
With Christ and the Spirit, one God ever blest,
All glory and worship from earth and from heaven;
As was, and is now, and shall ever be given.

DR. MARTIN LUTHER'S SMALL CATECHISM.

THE TEN COMMANDMENTS,
As the Head of the Family should teach them in all Simplicity to his Household.

THE FIRST COMMANDMENT.

Thou shalt have no other gods before me.

What does this mean? Answer:

We should fear, love, and trust in God above all things.

THE SECOND COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

What does this mean? Answer:

We should fear and love God, that we may not curse, swear, use witchcraft, lie or deceive by His name; but call upon it in every trouble, pray, praise, and give thanks.

THE THIRD COMMANDMENT.

Thou shalt sanctify the holy-day.

What does this mean? Answer:

We should fear and love God, that we may not despise preaching and His Word; but hold it sacred, and gladly hear and learn it.

THE FOURTH COMMANDMENT.

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

What does this mean? Answer:

We should fear and love God, that we may not despise our parents and masters, nor provoke them to anger; but give them honor, serve and obey them, and hold them in love and esteem.

THE FIFTH COMMANDMENT.

Thou shalt not kill.

What does this mean? Answer:

We should fear and love God, that we may not hurt nor harm our neighbor in his body; but help and befriend him in every bodily need.

THE SIXTH COMMANDMENT.

Thou shalt not commit adultery.

What does this mean? Answer:

We should fear and love God, that we may lead a chaste and decent life in word and deed, and each love and honor his spouse.

THE SEVENTH COMMANDMENT.

Thou shalt not steal.

What does this mean? Answer:

We should fear and love God, that we may not take our neighbor's money or goods, nor get them by false ware or dealing; but help him to improve and protect his property and business.

THE EIGHTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbor.

What does this mean? Answer:

We should fear and love God, that we may not deceitfully belie, betray, slander, nor defame our neighbor; but defend him, speak well of him, and put the best construction on everything.

THE NINTH COMMANDMENT.

Thou shalt not covet thy neighbor's house.

What does this mean? Answer:

We should fear and love God, that we may not craftily seek to get our neighbor's inheritance or house, nor obtain it by a show of right; but help and be of service to him in keeping it.

THE TENTH COMMANDMENT.

Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is thy neighbor's.

What does this mean? Answer:

We should fear and love God, that we may not estrange, force or entice away from our neighbor his wife, servants, or cattle; but urge them to stay and do their duty.

What does God say of all these commandments? Answer:

He says thus: I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

What does this mean? Answer:

God threatens to punish all that transgress these commandments. Therefore we should fear His wrath, and not act contrary to them. But He promises grace and every blessing to all that keep these commandments. Therefore we should also love and trust in Him, and willingly do according to His commandments.

THE CREED,

As the Head of the Family should teach it in all Simplicity to his Household.

THE FIRST ARTICLE.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

What does this mean? Answer:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil; and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true.

THE SECOND ARTICLE.

OF REDEMPTION.

And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the quick and the dead.

What does this mean? Answer;

I believe, that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death, that I may be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, even as He is risen from the dead, lives, and reigns to all eternity. This is most certainly true.

THE THIRD ARTICLE.

OF SANCTIFICATION.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

What does this mean? Answer:

I believe that I cannot by my own reason or strength believe in Jesus Christ, our Lord, or come to Him; but the Holy Ghost has

called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith: in which Christian Church He daily and richly forgives all sins to me and all believers, and will at the last day raise up me and all the dead, and give unto me and all believers in Christ eternal life. This is most certainly true.

THE LORD'S PRAYER,

*As the Head of the Family should teach it in all Simplicity
to his Household.*

Our Father who art in heaven,

What does this mean? Answer:

God would by these words tenderly invite us to believe that He is our true Father, and that we are His true children, so that we may with all boldness and confidence ask Him, as dear children ask their dear father.

THE FIRST PETITION.

Hallowed be Thy name.

What does this mean? Answer:

God's name is indeed holy in itself; but we pray in this petition that it may be holy among us also.

How is this done? Answer:

When the Word of God is taught in its truth and purity, and we as the children of God also lead a holy life according to it. This grant us, dear Father in heaven. But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father.

THE SECOND PETITION.

Thy kingdom come.

What does this mean? Answer:

The kingdom of God comes indeed without our prayer, of itself; but we pray in this petition that it may come unto us also.

How is this done? Answer:

When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word and lead a godly life, here in time, and hereafter in eternity.

THE THIRD PETITION.

Thy will be done on earth as it is in heaven.

THE LORD'S PRAYER.

What does this mean? Answer:

The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.

How is this done? Answer:

When God breaks and hinders every evil counsel and will which would not let us hallow God's name, nor let His kingdom come, such as the will of the devil, the world, and our flesh; but strengthens and preserves us steadfast in His Word and faith unto our end. This is His gracious and good will.

THE FOURTH PETITION.

Give us this day our daily bread.

What does this mean? Answer:

God gives daily bread indeed without our prayer, also to all the wicked; but we pray in this petition that He would lead us to know it, and to receive our daily bread with thanksgiving.

What is meant by daily bread? Answer:

Everything that belongs to the support and wants of the body, such as food, drink, clothing, shoes, house, home, field, cattle, money, goods, a pious spouse, pious children, pious servants, pious and faithful rulers, good government, good weather, peace, health, discipline, honor, good friends, faithful neighbors, and the like.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive those who trespass against us.

What does this mean? Answer:

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayer; for we are worthy of none of the things for which we pray, neither have we deserved them; but that He would grant them all to us by grace; for we daily sin much, and indeed deserve nothing but punishment; so will we also heartily forgive and readily do good to those who sin against us.

THE SIXTH PETITION.

And lead us not into temptation.

What does this mean? Answer:

God indeed tempts no one; but we pray in this petition that God would guard and keep us, so that the devil, the world, and our flesh may not deceive us, nor seduce us into misbelief, despair, and other great shame and vice; and though we be assailed by them, that still we may finally overcome, and obtain the victory.

THE SEVENTH PETITION.

But deliver us from evil.

What does this mean? Answer:

We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, property and honor, and finally, when our last hour has come, grant us a blessed end, and graciously take us from this vale of tears to Himself in heaven.

Amen.

What does this mean? Answer:

That I should be certain that these petitions are acceptable to our Father in heaven and heard; for He Himself has commanded us so to pray, and has promised to hear us, Amen, Amen, that is, yea, yea, it shall be so.

THE SACRAMENT OF HOLY BAPTISM,

As the Head of the Family should teach it in all Simplicity to his Household.

FIRST.

What is Baptism? Answer:

Baptism is not simple water only, but is the water comprehended in God's command and connected with God's Word.

Which is that Word of God? Answer:

Christ, our Lord, says in the last chapter of Matthew: Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

SECONDLY.

What does Baptism give or profit? Answer:

It works forgiveness of sin, delivers from death and the devil, and gives eternal salvation to all who believe this, as the words and promises of God declare.

Which are such words and promises of God? Answer:

Christ, our Lord, says in the last chapter of Mark: He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

THIRDLY.

How can water do such great things? Answer:

It is not the water indeed that does them, but the Word of God which is in and with the water, and faith which trusts such Word of God in the water. For without the Word of God the water is simple water, and no baptism. But with the Word of God it is a baptism, that is, a gracious water of life and a washing of regeneration in the Holy Ghost, as St. Paul says, Titus, chapter third: By the washing of regeneration, and renewing of the Holy

Ghost, which He shed on us abundantly through Jesus Christ our Savior: that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying.

FOURTHLY.

What does such baptizing with water signify? Answer:

It signifies that the old Adam in us should by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever.

Where is this written? Answer:

St. Paul says, Romans, chapter sixth: We are buried with Christ by baptism into death; that like as He was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

THE OFFICE OF THE KEYS,

As the Head of the Family should teach it in all Simplicity to his Household.

What is the office of the keys? Answer:

It is the peculiar church power which Christ has given to His Church on earth to forgive the sins of penitent sinners unto them, but to retain the sins of the impenitent, as long as they do not repent.

Where is this written? Answer:

Thus writes the holy Evangelist John, chapter twentieth: The Lord Jesus breathed on His disciples, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

What do you believe according to these words? Answer:

I believe that when the called ministers of Christ deal with us by His divine command, especially when they exclude manifest and impenitent sinners from the Christian congregation, and, again, when they absolve those who repent of their sins and are willing to amend, this is as valid and certain, in heaven also, as if Christ, our dear Lord, dealt with us Himself.

What is confession? Answer:

Confession embraces two parts: one is that we confess our sins; the other, that we receive absolution or forgiveness from the confessor, as from God Himself, and in no wise doubt, but firmly believe, that by it our sins are forgiven before God in heaven.

*or pastor.

What sins should we confess? Answer:

Before God we should plead guilty of all sins, even of those which we do not know, as we do in the Lord's Prayer; but before the confessor we should confess those sins only which we know and feel in our hearts.

Which are these? Answer:

Here consider your station according to the Ten Commandments, whether you are a father, mother, son, daughter, master, mistress, servant; whether you have been disobedient, unfaithful, slothful; whether you have grieved any person by word or deed; whether you have stolen, neglected or wasted aught, or done other injury.

Pray, give me a brief form of confession. Answer:

Say to the confessor, Reverend and dear Sir, I beseech you to hear my confession, and pronounce forgiveness to me, for God's sake.

Proceed!

I, a poor sinner, confess myself before God guilty of all sins. Especially do I confess before you that I am a servant, &c., but, alas! I serve my master unfaithfully: for in this and in that I have not done what they commanded me: I have provoked them to anger and profane words, have been negligent, and have not prevented injury, have been immodest in words and deeds, have quarreled with my equals, have murmured and used profane words against my mistress, &c. For all this I am sorry, and implore grace; I promise amendment.

A master, or mistress may say:

Especially do I confess before you that I have not faithfully trained my children and household to the glory of God; I have used profane language, set a bad example by indecent words and deeds, have done my neighbor harm and spoken evil of him, have overcharged and given false ware and short measure;—

and whatever else he has done against God's Commandments and his station, &c.

Then shall the confessor say:

God be merciful to thee, and strengthen thy faith. Amen.

Furthermore:

Dost thou believe that my forgiveness is God's forgiveness?

Answer:

Yes, I believe.

Then he shall say:

Be it unto thee as thou believest. And I, by the command of our Lord Jesus Christ, forgive thee thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Depart in peace,

THE SACRAMENT OF THE ALTAR,

As the Head of the Family should teach it in all Simplicity to his Household.

What is the Sacrament of the Altar? Answer:

It is the true body and blood of our Lord Jesus Christ, under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself.

Where is this written? Answer:

The holy Evangelists, Matthew, Mark, Luke, and St. Paul, write thus:

Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and gave it to His disciples, and said, Take, eat; this is my body, which is given for you; this do in remembrance of me.

After the same manner also He took the cup, when He had supped, gave thanks, and gave it to them, saying, Take, drink ye all of it: this cup is the new testament in my blood, which is shed for you for the remission of sins: this do ye, as oft as ye drink it, in remembrance of me.

What is the benefit of such eating and drinking? Answer:

That is shown us by these words, "Given and shed for you for the remission of sins"; namely, that in the Sacrament forgiveness of sin, life, and salvation are given us through these words. For where there is forgiveness of sin, there is also life and salvation.

How can bodily eating and drinking do such great things?

Answer:

It is not the eating and drinking, indeed, that does them, but the words here written, "Given, and shed for you for the remission of sins"; which words, beside the bodily eating and drinking, are the chief thing in the Sacrament; and he that believes these words, has what they say and express, namely, the forgiveness of sins.

Who, then, receives such Sacrament worthily? Answer:

Fasting and bodily preparation is, indeed, a fine outward training; but he is truly worthy and well prepared who has faith in these words, "Given, and shed for you for the remission of sins." But he that does not believe these words, or doubts, is unworthy and unprepared; for the words, "For you," require all hearts to believe.

HOW THE HEAD OF THE FAMILY

Should teach his Household to pray, Morning and Evening.

MORNING PRAYER.

In the name of God the Father, Son, and Holy Ghost. Amen.
I thank Thee, my Heavenly Father, through Jesus Christ, Thy

dear Son, that Thou hast kept me this night from all harm and danger; and I pray Thee that Thou wouldst keep me this day also from sin and every evil, that all my doings and life may please Thee. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

EVENING PRAYER.

In the name of God the Father, Son, and Holy Ghost. Amen.
I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast graciously kept me this day; and I pray Thee that Thou wouldst forgive me all my sins where I have done wrong, and graciously keep me this night. For into Thy hands I commend myself, my body and soul, and all things. Let Thy holy angel be with me, that the wicked foe may have no power over me. Amen.

HOW THE HEAD OF THE FAMILY

Should teach his Household to ask a Blessing and return Thanks.

A. BEFORE EATING.

The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season; Thou openest Thy hands and satisfiest the desire of every living thing.

Lord God, Heavenly Father, bless us and these Thy gifts which we receive from Thy bountiful goodness, through Jesus Christ, our Lord. Amen.

B. AFTER EATING.

O give thanks unto the Lord, for He is good; for His mercy endureth forever. He giveth food to all flesh: He giveth to the beast his food; and to the young ravens which cry. He delighteth not in the strength of a horse. He taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

We thank Thee, Lord God, Heavenly Father, through Jesus Christ, our Lord, for all Thy benefits, who livest and reignest for ever and ever. Amen.

TABLE OF DUTIES;

Or, Certain Passages of Scripture for Various Holy Orders and Estates, whereby these are severally to be admonished of their Office and Duty.

To Bishops, Pastors, and Preachers.

A bishop must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not

given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; not a novice. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince the gainsayers. 1 Tim. 3, 2. 3. 4. 6. Tit. 1, 9.

What the Hearers owe to their Pastors.

Eat and drink such things as they give: for the laborer is worthy of his hire. Luke 10, 7.

Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. 1 Cor. 9, 14.

Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. 6, 6. 7.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. 1 Tim. 5, 17. 18.

And we beseech you, brethren, to know them which labor among you, and are over you in the Lord and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. 1 Thess. 5, 12. 13.

Obeys them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you. Heb. 13, 17.

Of Civil Government.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rom. 13, 1-4.

Of Subjects.

Render unto Cesar the things which are Cesar's; and unto God the things that are God's. Matth. 22, 21.

Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Rom. 13, 5-7.

I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men; for kings, and for all that are in authority; that we may lead a quiet

and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior. 1 Tim. 2, 1-3.

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. Tit. 3, 1.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. 1 Pet. 2, 13, 14.

To Husbands.

Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. And be not bitter against them. 1 Pet. 3, 7. Col. 3, 19.

To Wives.

Wives, submit yourselves unto your own husbands, as unto the Lord. Eph. 5, 22.

Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well and are not afraid with any amazement. 1 Pet. 3, 5, 6.

To Parents.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. Eph. 6, 4.

To Children.

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise: that it may be well with thee, and thou mayest live long on the earth. Eph. 6, 1-3.

To Servants, Hired Men, and Laborers.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6, 5-8.

To Masters and Mistresses.

And, ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven: neither is there respect of persons with him. Eph. 6, 9.

To the Young in general.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. 1 Pet. 5, 5, 6.

To Widows.

Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasures, is dead while she liveth. 1 Tim. 5, 5. 6.

To All in Common.

Thou shalt love thy neighbor as thyself. Herein are comprehended all the commandments. Rom. 13, 9. And persevere in prayer for all men. 1 Tim. 2, 1.

Let each his lesson learn with care,
And all the household well shall fare.

THE AUGSBURG CONFESSION;

OR

THE CONFESSION OF FAITH,

Presented to his Imperial Majesty, Charles V., at the Diet of Augsburg, A. D. MDXXX.

"I will speak of Thy testimonies also before kings, and will not be ashamed." PSALM 119: 46.

PREFACE TO THE EMPEROR CHARLES V.

Most Invincible Emperor, Caesar Augustus, most clement Master: Inasmuch as Your Imperial Majesty has summoned a Convention of the Empire at Augsburg, to deliberate in regard to aid against the Turk, the most atrocious, the hereditary, and ancient enemy of the Christian name and religion, in what way, to wit, resistance might be made to his rage and assaults by a protracted and permanent preparation for war; because, moreover, of dissensions in the matter of our holy religion and Christian faith, and in order that in this matter of religion the opinions and judgments of divers parties might be heard in each other's presence, might be understood and weighed among one another, in mutual charity, meekness, and gentleness, that those things which in the writings on either side have been handled or understood amiss, being laid aside and corrected, these things might be harmonized and brought back to the one simple truth and Christian concord; so that hereafter the one unfeigned and true religion might be embraced and preserved by us, so that as we are subjects and soldiers of the One Christ, we might also live in unity and concord in the one Christian Church:

And inasmuch as We, the Electors and Princes whose names are subscribed, together with others who are conjoined with us, in common with other Electors and Princes and States, have been called to the aforementioned Diet, we have, in order to render most humble obedience to the Imperial Mandate, come early to Augsburg, and with no desire to boast would state that we were among the very first to be present.

When, therefore, Your Imperial Majesty, among other things, has also at Augsburg, at the very beginning of these sessions, caused the proposition to be made to the Princes and States of the Empire, that each of the States of the Empire, in virtue of the Imperial Edict, should propose and offer in the German and in the Latin language its opinion and decision; after discussion on Wednesday we replied to Your Imperial Majesty, that on the following Friday we would offer on our part the Articles of our Confession:—wherefore, in order that we may do homage to the will of Your Imperial Majesty, we now offer in the matter of religion the confession of our preachers and of ourselves, the doctrine of which, derived from the Holy Scriptures and pure Word of God, they have to this time set forth in our lands, dukedoms, domains, and cities, and have taught in the churches. If the other Electors, Princes, and States of the Empire, should in the writings, to wit, in Latin and German, according to the aforementioned Imperial Proposition, produce their opinions in this matter of religion, we here in the presence of Your Imperial Majesty, our most clement Lord, offer ourselves, prepared, in conjunction with the Princes and our friends already designated, to compare views in a kindly manner in regard to mode and ways which may be available, so that, as far as may honorably be done, we may agree, and the matter between us of both parties being peacefully discussed, with no hateful contention, by God's help the dissension might be removed, and be brought back to one true, accordant religion (as we are all subjects and soldiers under one Christ, so also we ought to confess one Christ, in accordance with the tenor of the decree of Your Imperial Majesty), and all things could be brought back to the truth of God, which with most fervent prayers we beseech God to grant.

But if, as regards the rest of the Electors, Princes, and States, those of the other party, this treatment of the matter of religion—in the manner in which Your Imperial Majesty has wisely thought fit it should be conducted and treated, to wit, with such a mutual presentation of writings and calm conference between us—should not go on, nor be attended by any result: yet shall we leave a clear testimony, that in no manner do we evade anything which can tend to promote Christian concord (anything which God and a good conscience allow); and this Your Imperial Majesty and the other Electors and States of the Empire, and all who are moved by a sincere love of religion and concern for it, all who are willing to give an equitable hearing in this matter, will kindly gather and understand from the Confession of ourselves and of ours.

Since, moreover, Your Imperial Majesty has not once only, but repeatedly signified to the Electors, Princes, and other States of the Empire; and at the Diet of Spires, which was held in the year of our Lord 1526, caused to be recited and publicly proclaimed, in accordance with the form of Your Imperial instructions and commission given and prescribed, that Your Imperial Majesty in this matter of religion for certain reasons, stated in the name of Your Majesty, was not willing to determine, nor was able to conclude touching anything, but that Your Imperial Majesty would diligently endeavor to have the Roman pontiff, in accordance with his office, to assemble a general council: as also

the same matter was more amply set forth a year ago in the last public convention, which was held at Spire, where through His Highness, Ferdinand, King of Bohemia and Hungary, our friend and element Lord, afterward through the Orator and the Imperial Commissioners, Your Imperial Majesty, among other propositions, caused these to be made, that Your Imperial Majesty had known and pondered the resolution to convene a council, formed by the representatives of Your Imperial Majesty in the Empire, and by the Imperial President and Counsellors, and by the Legates of other States convened at Ratisbon, and this Your Imperial Majesty also judged that it would be useful to assemble a council, and because the matters which were to be adjusted at this time between Your Imperial Majesty and the Roman pontiff were approaching agreement and Christian reconciliation, Your Imperial Majesty did not doubt but that the Pope could be induced to summon a general council: wherefore Your Imperial Majesty signified that Your Imperial Majesty would endeavor to bring it to pass that the chief pontiff, together with Your Imperial Majesty, would consent at the earliest opportunity to issue letters for the convening of such a general council.

For the event, therefore, that in this matter of religion the differences between us and the other party shall not have been settled in friendship and love, we here present ourselves before Your Imperial Majesty, in all obedience, ready to confer with them, and to defend our cause in such a general, free, and Christian council, concerning the convening of which there has been concordant action and a determination by agreeing votes on the part of the Electors, Princes, and the other States of the Empire, in all the Imperial Diets which have been held in the reign of Your Imperial Majesty. To this convention of a general council, as also to Your Imperial Majesty, we have in due manner and legal form before made our protestation and appeal in this greatest and gravest of matters. To which appeal both to Your Imperial Majesty and a council we still adhere: nor do we intend, nor would it be possible for us, to forsake it by this or any other document, unless the matter between us and the other party should, in accordance with the tenor of the latest Imperial citation, be settled, adjusted, and brought to Christian concord, in friendship and love; concerning which appeal we here also make our solemn and public declaration.

I.

CHIEF ARTICLES OF FAITH.

ARTICLE I.

OF GOD.

The churches, with common consent among us, teach that the decree of the Nicene Synod concerning the unity of the Divine Essence and of the Three Persons is true, and without doubt to be believed: to wit, that there is one Divine Essence which is called and is God, eternal, without body, indivisible, of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and that yet there be three persons of the

same essence and power, who also are co-eternal, the Father, the Son, and the Holy Ghost. And they use the name of Person in that signification in which the ecclesiastical writers have used it in this cause, to signify, not a part or quality in another, but that which properly subsists.

They condemn all heresies which have sprung up against this article, as the Manichees, who set down two principles, one good and one evil; in the same manner the Valentinians, Arians, Eunomians, Mahometans, and all such like. They condemn also the Samosatenes, the old and the new; who, when they earnestly contend that there is but one Person, craftily and wickedly trifle, after the manner of rhetoricians, about the Word and the Holy Ghost, that they are not distinct persons, but that the Word signifies a vocal word, and the Spirit a motion created in things.

ARTICLE II.

OF ORIGINAL SIN.

Also they teach that after Adam's fall, all men begotten after the common course of nature, are born with sin; that is, without the fear of God, without trust in Him, and with evil desire (concupiscence); and that this disease, or original fault, is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit.

They condemn the Pelagians and others, who deny that this original fault is sin; and who, so as to lessen the glory of the merits and benefits of Christ, argue that a man may, by the strength of his own reason, be justified before God.

ARTICLE III.

OF THE SON OF GOD.

Also they teach that the Word, that is, the Son of God, took unto Him man's nature, in the womb of the blessed Virgin Mary, so that there are two natures, the Divine and the human, inseparably joined together in unity of person; one Christ, true God and true man; Who was born of the Virgin Mary, Who truly suffered, was crucified, died, and was buried, that He might reconcile the Father unto us, and might be a sacrifice, not only for original guilt, but also for all actual sins of men.

The Same also descended into hell, and truly rose again the third day. Afterward He ascended into the heavens, that He might sit at the right hand of the Father and reign forever and have dominion over all creatures, might sanctify those that believe in Him, by sending the Holy Spirit into their hearts to rule, comfort, and quicken them, and to defend them against the devil and the power of sin.

The same Christ shall come again visibly to judge the quick and the dead, &c., according to the Apostles' Creed.

ARTICLE IV.

OF JUSTIFICATION.

Also they teach, that men cannot be justified before God by their own powers, merits, or works, but are justified freely for Christ's sake, through faith, when they believe that they are re-

ceived into favor, and their sins are forgiven for Christ's sake, Who by His death has satisfied for our sins. This faith God imputes for righteousness before Him. Rom. iii. and iv.

ARTICLE V.

OF THE MINISTRY OF THE CHURCH.

That we may obtain this faith, the ministry of teaching the gospel, and administering the sacraments, was instituted.

For by the word and sacraments, as by instruments, the Holy Spirit is given; Who works faith, where and when it pleases God, in those that hear the gospel, to-wit, that God, not for the sake of our merits, but for Christ's sake, justifies those who believe that they for Christ's sake are received into favor.

They condemn the Anabaptists and others, who imagine that the Holy Spirit is given to men without the outward word, through their own preparations and works.

ARTICLE VI.

OF NEW OBEDIENCE.

Also they teach that this faith should bring forth good fruits, and that men ought to do good works commanded of God, because it is God's will, and not on any confidence of meriting justification before God by their works.

For remission of sins and justification is apprehended by faith, as also the voice of Christ witnesses: "When ye have done all these things, say, we are unprofitable servants." (Luke 17: 10.)

The same, also, the ancient writers of the church teach; for Ambrose says; "This is ordained of God, that he who believes in Christ, shall be saved, without works, by faith alone, freely receiving remission of sins."

ARTICLE VII.

OF THE CHURCH.

They likewise teach, that one holy church is to continue forever. But the church is the congregation of saints, in which the gospel is rightly taught, and the sacraments rightly administered.

And unto the true unity of the church, it is sufficient to agree concerning the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that human traditions, rites, or ceremonies instituted by men, should be alike everywhere; as St. Paul says: "There is one faith, one baptism, one God and Father of all." (Eph. 4: 4,5.)

ARTICLE VIII.

WHAT THE CHURCH IS?

Though the church be properly the congregation of saints and true believers, yet, seeing that in this life many hypocrites and evil persons are mingled with it, it is lawful to use the sacraments administered by evil men, according to the voice of Christ: "The Scribes and the Pharisees sit in Moses' seat," and the words following. (Matth. 23: 2). And the sacraments and the word are

effectual, by reason of the institution and commandment of Christ, though they be delivered by evil men.

They condemn the Donatists, and such like, who denied that it was lawful to use the ministry of evil men in the church, and held that the ministry of evil men is useless and without effect.

ARTICLE IX.

OF BAPTISM.

Of Baptism they teach that it is necessary to salvation, and that by baptism the grace of God is offered, and that children are to be baptized, who by baptism being offered to God, are received into God's favor.

They condemn the Anabaptists who reject the baptism of children, and affirm that children are saved without baptism.

ARTICLE X.

OF THE LORD'S SUPPER.

Of the Supper of the Lord they teach that the body and blood of Christ are truly present, and are communicated to those that eat in the Lord's Supper.

And they disapprove of those that teach otherwise.

ARTICLE XI.

OF CONFESSION.

Concerning confession they teach that private absolution ought to be retained in the churches, though an enumeration of all transgressions be not necessary in confession. For this is impossible, according to the psalm: "Who can understand his errors?" (Ps. 19, 12).

ARTICLE XII.

OF REPENTANCE.

Concerning repentance they teach that such as have fallen after baptism may find remission of sins, at what time they are converted, and that the church should give absolution unto such as return to repentance.

But repentance consists properly of these two parts. One is contrition, or terrors stricken into the conscience through the acknowledgment of sin: the other is faith, which is conceived from the gospel, or absolution, and believes that for Christ's sake sins be forgiven, and comforts the conscience, and frees it from terrors. Then should follow good works, which are the fruits of repentance. (Matth. 3, 8).

They condemn the Anabaptists, who deny that men once justified can lose the Spirit of God, and likewise those who contend that some men may attain to such a perfection in this life, that they cannot sin. The Novatians are also condemned, who would not absolve such as had fallen after baptism, though they returned to repentance. They also, that do not teach that remission of sins is obtained by faith, but command us to merit grace by satisfactions, are rejected.

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

Concerning the use of the sacraments they teach that they were ordained, not only to be marks of profession among men, but rather that they should be signs and testimonies of the will of God towards us, set forth unto us to stir up and confirm faith in such as use them. Therefore the sacraments must be used so that faith is joined with them, which believes the promises that are offered and declared unto us by the sacraments.

Wherefore they condemn those that teach that the sacraments justify by the work done, and do not teach that faith which believes the remission of sins, is requisite in the use of the sacraments.

ARTICLE XIV.

OF THE ECCLESIASTICAL OFFICE.

Concerning the ecclesiastical office they teach that no one should publicly in the church teach, or administer the sacraments, except he be rightly called.

ARTICLE XV.

OF ECCLESIASTICAL RITES.

Concerning ecclesiastical rites they teach, that those rites are to be observed which may be observed without sin, and are profitable for tranquillity and good order in the church: such as are set holydays, feasts, and such like.

Yet concerning such things men are admonished, that consciences are not to be burdened, as if such service were necessary to salvation.

They are also admonished that human traditions, instituted to propitiate God, to merit grace, and make satisfaction for sins, are opposed to the gospel and the doctrine of faith. Wherefore vows and traditions concerning meats, and days, and such like, instituted to merit grace and make satisfaction for sins, are useless and contrary to the gospel.

ARTICLE XVI.

OF CIVIL AFFAIRS.

Concerning civil affairs they teach, that such civil ordinances as are lawful, are good works of God; that Christians may lawfully bear civil office, sit in judgments, determine matters by the imperial laws, and other laws in present force, decree capital punishment according to law, engage in just wars, act as soldiers, make legal bargains and contracts, hold property, take an oath when the magistrates require it, marry a wife, or be given in marriage.

They condemn the Anabaptists, who forbid Christians these civil offices.

They condemn also those that place the perfection of the gospel, not in the fear of God and in faith, but in forsaking civil offices; inasmuch as the gospel teaches an everlasting righteousness of the heart. In the meantime it does not abolish civil government, or the domestic state, but requires urgently the pre-

servation and maintenance thereof, as of God's own ordinances, and that in such ordinances we should exercise love. Christians, therefore, must necessarily obey their magistrates and the laws, save only when they command any sin; for then they must rather obey God than men. Acts 5, 29.

ARTICLE XVII.

OF CHRIST'S RETURN TO JUDGMENT.

Also they teach that in the consummation of the world Christ shall appear to judge, and shall raise up all the dead, and shall give unto the godly and elect eternal and everlasting joys; but ungodly men and the devils he shall condemn unto endless torments.

They condemn the Anabaptists, who think that to condemned men and the devils there shall be an end of torments.

They condemn others also who now scatter Jewish opinions that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed.

ARTICLE XVIII.

OF FREE WILL.

Concerning free will they teach, that man's will has some liberty to work a civil righteousness, and to choose between things that are subject to human reason: but that it has no power to work the righteousness of God, or a spiritual righteousness, without the Spirit of God; because that the natural man receives not the things of the Spirit of God. 1 Cor. 2, 14. But this is wrought in the heart, when men receive the Spirit of God through the word.

These things are in as many words affirmed by St. Augustine, *HYPOGNOSTICA*, lib. iii: "We confess that there is in all men a free will, which has, indeed, the judgment of reason; not that it is thereby fitted, without God, either to begin or at any rate to perform anything in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works, I mean those which are of the goodness of nature; as, to will to labor in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build a house, to marry a wife, to keep cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government, yea, they are, and had their beginning from God and by God. Among evil things, I account such as these: to will to worship an image, to will manslaughter, and such like."

They condemn the Pelagians and others, who teach that by the powers of nature alone, without the Spirit of God, we are able to love God above all things; also to perform the commandments of God, as touching the substance of the actions. For although nature be able in some sort to do the external works (for it is able to withhold the hands from theft and murder), yet it cannot work the inward motions, such as the fear of God, trust in God, chastity, patience, and such like.

ARTICLE XIX.

OF THE CAUSE OF SIN.

Concerning the cause of sin they teach, that although God creates and preserves nature, yet the cause of sin is the will of the wicked; to wit, of the devil and ungodly men; which will, God not aiding, turns itself from God, as Christ says, "When he speaketh a lie, he speaketh of his own." John 8, 44.

ARTICLE XX.

OF GOOD WORKS.

Ours are falsely accused of forbidding good works. For their writings extant upon the Ten Commandments, and others of the like argument, bear witness that they have to good purpose taught concerning every kind of life, and its duties; what kinds of life, and what works in every calling, please God. Of which things preachers in former times taught little or nothing; only they urged certain childish and needless works; as keeping of fixed holydays, set fasts, fraternities, pilgrimages, worshipping of saints, the use of rosaries, monkery, and such like things. Whereof our adversaries having had warning, they now unlearn them, and do not preach concerning these unprofitable works, as they were wont. Besides, they begin now to make mention of faith, concerning which there was formerly a deep silence. They teach that we are not justified by works alone, but they join faith and works together, and say we are justified by faith and works. Which doctrine is, indeed, more tolerable than the former one, and can afford more consolation than their old doctrine.

Whereas, therefore, the doctrine of faith, which should be the chief one in the church, has been so long unknown, as all men must needs grant that there was the deepest silence about the righteousness of faith in their sermons, while the doctrine of works only was taught in the churches; for this cause our divines have thus admonished the churches:

First, that our works cannot reconcile God, or deserve remission of sins, grace, and justification, but that these we obtain by faith only, when we believe that we are received into favor for Christ's sake; Who alone is appointed the Mediator and Propitiatory by Whom the Father is reconciled. He, therefore, that trusts by works to merit grace, despises the merit and grace of Christ, and seeks, without Christ, by human powers to come unto the Father: whereas Christ said of Himself, "I am the way, the truth, and the life." John 14: 6.

This doctrine of faith is handled by Paul everywhere: "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works," etc., Ephes. 2: 8, 9. And lest any should cavil that we bring in novel interpretation, this whole cause is sustained by the testimonies of the Fathers. For St. Augustine, in many volumes, defends grace and the righteousness of faith against the merit of works. The like St. Ambrose teaches in his book, *DE VOCATIONE GENTIUM*, (the calling of the Gentiles), and elsewhere; for thus he says of the calling of the

gentiles: "The redemption made by the blood of Christ would be of small account, and the prerogative of man's works would not give place to the mercy of God, if the justification which is by grace, were due to merits going before; so that it should not be the liberality of the giver, but the wages of the laborer."

This doctrine, though it be contemned by the inexperienced, yet godly and alarmed consciences find by experience that it brings very great comfort: because that consciences cannot be quieted by any works, but by faith alone, when they believe assuredly that they have a God who is propitiated for Christ's sake; as Paul teaches, "Being justified by faith, we have peace with God." Rom. 5, 1. This doctrine must be wholly referred to the conflict of a terrified conscience, and cannot be understood, but where the conscience has felt that conflict. Wherefore all such as have had no experience thereof, and all that are worldly minded, who dream that Christian righteousness is naught else but a civil and philosophical righteousness, are poor judges of this matter.

Formerly men's consciences were vexed with the doctrine of works; they did not hear any comfort out of the gospel. Some were driven by conscience into the desert, into monasteries, hoping there to merit grace by a monastical life. Others devised other works, whereby to merit grace and to satisfy for sin. There was very great need, therefore, to teach and renew this doctrine of faith in Christ, to the end that the terrified consciences might not want comfort, but might know that grace, and forgiveness of sins, and justification, were received by faith in Christ.

Men are also admonished that in this place the name of FAITH does not only signify a knowledge of the history, which may be in the wicked and in the Devil, but that it signifies a faith which believes, not only the history, but also the effect of the history, to wit, the article of the remission of sins; namely, that by Christ we have grace, righteousness, and remission of sins.

Now, he that knows that he has a merciful Father through Christ, such a man knows God truly: he knows that God has a care of him; he calls upon Him; in a word, he is not without God, as the gentiles are. For the devils and the wicked can never believe this article of the remission of sins: and therefore they hate God as their enemy; they call not upon Him, they look for no good thing at His hands. After this manner Augustine admonishes the reader touching the name of Faith, and teaches that this word Faith is taken in the Scriptures, not for such a knowledge as is in the wicked, but for a trust which comforts and lifts up the terrified mind.

Moreover, ours teach that it is necessary to do good works; not that we may trust that we deserve grace by them, but because it is the will of God. By faith alone is apprehended remission of sins and grace. And because the Holy Spirit is received by faith, our hearts are now renewed, and so put on new affections, so that they are able to bring forth good works. For thus says Ambrose, "Faith is the mother of a good will and of good actions." For man's powers, without the Holy Spirit, are full of wicked affections, and are too weak to do any good deed before God. Besides, they are in the Devil's power, who impels men to divers sins, into profane opinions, and into manifest crimes; as may be seen in

the philosophers, who, assaying to live an honest life, could not attain unto it, but were defiled with many manifest crimes. Such is the weakness of man when he is without faith and the Holy Spirit, and has no other guide but the natural powers of man.

Hereby it may be clearly seen that this doctrine is not to be accused as forbidding good works, but rather is much to be commended, because it shows in what manner we may be able to do good works. For without faith, the nature of man can by no means perform the works of the First or the Second Commandment. Without faith, it does not call upon God, hope in God, bear the cross; but seeks help from man, and trusts in man's help. So it comes to pass, that all lusts and human counsels bear sway in the heart, so long as faith and trust in God is absent.

Wherefore also Christ says, "Without me ye can do nothing," John 15, 5, and the Church sings, "Without Thy power is naught in man, naught that is innocent."

ARTICLE XXI.

OF THE WORSHIP OF SAINTS.

Concerning the worship of saints, they teach that the memory of saints may be set before us, that we may follow their faith and good works according to our calling; as, the Emperor may follow David's example in making war, to drive away the Turks from the country: for either of them is a king. But the Scripture does not teach us to invoke saints, or to ask help of saints, because it sets before us the one Christ as the Mediator, Propitiatory, High Priest, and Intercessor. This Christ is to be invoked, and He has promised that He will hear our prayers, and this worship He especially approves, to wit, that He be called upon in all afflictions. "If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous." 1 John 2, 1.

This is about the sum of doctrine among us, in which may be seen that there is nothing which deviates from the Scriptures, or from the Church Catholic, or even from the Roman Church, so far as that church is known from the writings of the Fathers. This being the case, they judge harshly, who insist that our ministers shall be regarded as heretics. But the dissension is concerning certain abuses, which, without any certain authority, have crept into the churches, in which things even if there were some difference, yet would it be a becoming lenity on the part of the bishops, that on account of the confession which we have now presented, they should bear with us, since not even the canons are so severe as to demand the same rites everywhere, nor were the rites of all churches at any time the same. Although among us in large part the ancient rites are diligently observed. For it is a false calumny, that all the ceremonies, all the things instituted of old, are abolished in our churches. But the public complaint was, that certain abuses were connected with the rites in common use. These, because they could not with good conscience be approved, have to some extent been corrected.

II.

ARTICLES IN WHICH ARE RECOUNTED THE
ABUSES CORRECTED.

Inasmuch as the churches among us dissent in no article of faith from the Church Catholic, and only omit a few certain abuses, which are novel, and contrary to the purport of the canons have been received by the fault of the times, we beg that Your Imperial Majesty would clemently hear both what has been changed, and what are the reasons that the people have not been forced against their consciences to observe those abuses. Nor should Your Imperial Majesty have faith in those who, that they may inflame the hatred of men against us, scatter amazing slanders among the people. In this way, the minds of good men having been angered at the beginning, they have given occasion to this dissension, and by the same art they now endeavor to increase the discord. For beyond doubt Your Imperial Majesty will find that the form both of doctrines and of ceremonies among us, is far more tolerable than that which these wicked and malicious men describe. The truth, moreover, cannot be gathered from common rumors and the reproaches of enemies. But it is easy to judge this, that nothing is more profitable to preserve the dignity of ceremonies and to nurture reverence and piety among the people, than that the ceremonies should be rightly performed in the churches.

ARTICLE XXII.

OF BOTH KINDS IN THE LORD'S SUPPER.

Both kinds of the sacrament in the Lord's Supper are given to the laity, because this custom has the commandment of the Lord, "Drink all ye of this," Matt. 26: 27; where Christ manifestly commands concerning the cup, that all should drink. And that no man might cavil that this should refer to the priests alone, St. Paul to the Corinthians recites an instance that the whole church used both kinds in common, 1 Cor. 11: 28. And this custom remained a long time in the church; neither is it certain, when, or by what authority, it was changed, though the cardinal Cusanus mentions the time when it was approved. Cyprian in certain places testifies that the blood was given to the people; the same thing does Jerome testify, saying: "The priests minister the Eucharist, and distribute the blood of Christ among the people."

Nay, Pope Gelasius commands that the sacrament be not divided: DIST. 2, DE CONSECR. CAP. COMPERIMUS. Only a custom, not very ancient, has it otherwise. But it is manifest that a custom, brought in contrary to the commandments of God, is not to be approved, as the canons testify: DIST. 8, CAP. VERITATE, and the following. Now this custom has been received, not only against the Scripture, but also against the ancient canons, and the examples of the church. Therefore, if any would rather have used both kinds in the sacrament, they ought not to have been compelled to do otherwise with the offense of their con-

science. And because the division of the sacrament does not agree with the institution of Christ, it is the custom among us to omit that procession which hitherto has been in use.

ARTICLE XXIII.

OF THE MARRIAGE OF PRIESTS.

There was a common complaint of the examples of such priests as were not continent. For which cause also Pope Pius is reported to have said, "that there were certain causes for which marriage was forbidden to priests, but there were many weightier causes why it should be permitted again;" for so Platina writes. Whereas, therefore, the priests among us seek to avoid these public offences, they have married wives, and have taught that it is lawful for them to enter into marriage. First, because Paul says, "To avoid fornication, let every man have his wife;" again, "It is better to marry than to burn." 1 Cor. 7, 2, 9. Secondly, Christ says, "All men cannot receive this word." Matth. 19, 12 where he teaches that all men are not fit for a single life, because God created mankind male and female. Gen. 1, 28. Nor is it in man's power, without a special gift and work of God, to alter His creation. Therefore such as are not meet for a single life, ought to contract marriage. For no law of man, no vow, can take away the commandment of God, and His ordinance. For these reasons the priests teach that they may lawfully take wives.

And it is well known that in the ancient churches priests were married. For Paul says, "that a bishop must be chosen which is a husband." 1 Tim. 3, 2. And in Germany, not until about four hundred years ago, the priests were by violence compelled to live a single life; who then were so wholly bent against the matter, that the Archbishop of Mayence, being about to publish the Pope of Rome's decree to that effect, was almost murdered in a tumult by the priests in their anger. And the matter was handled so rudely, that not only were marriages forbidden for the time to come, but also such as were then contracted, were broken asunder, contrary to all laws Divine and human, contrary to the canons themselves, that were before made not only by popes, but also by the most famous councils.

And seeing that, as the world decays, man's nature by little and little waxes weaker, it is well to look to it, that no more vices overspread Germany. Furthermore, God ordained marriage to be a remedy for man's infirmity. The canons themselves say that the old rigor is now and then in latter times to be relaxed because of the weakness of men. Which it were to be wished might be done in this matter also. And if marriage be forbidden any longer, the churches may at length want pastors.

Seeing, then, that there is a plain commandment of God; seeing the use of the church is well known; seeing that impure single life brings forth very many offences, adulteries, and other enormities worthy to be punished by the just magistrate, it is a marvel that greater cruelty should be shown in no other thing than against the marriage of priests. God has commanded to honor marriage: the laws in all well-ordered commonwealths, even among the heathen, have adorned marriages with very great honors. But now men are cruelly put to death, yea, and

priests also, contrary to the meaning of the canons, for no other cause but marriage. Paul calls that "a doctrine of devils," which forbids marriage, 1 Tim. 4, 1; which may now very well be seen, since the forbidding of marriage is maintained by such punishments.

But as no law of man can take away the law of God, no more can any vow whatsoever. Therefore Cyprian advises those women to marry who do not keep their vowed chastity. His words are these, in the 1st Book, the 11th Epistle: "If they will not, or are not able to persevere, it is better they should marry, than that they should fall into the fire by their importunate desires. In any wise, let them give no offence to their brethren or sisters."

Yea, even the canons show some leniency towards such as before their ripe years have taken vows of chastity; as hitherto for the most part has been the custom.

ARTICLE XXIV.

OF THE MASS.

Our churches are wrongfully accused of abolishing the mass. For the mass is retained among us, and is celebrated with the greatest reverence; yea, and almost all the ceremonies that are in use, saving that with the things sung in Latin we mingle certain things sung in German at various parts of the service, which are added for the people's instruction. For therefore alone we have need of ceremonies, that they may teach the unlearned. This is not only commanded by St. Paul, to use a tongue that the people understand, 1 Cor. 14, 2, sqq., but man's law has also appointed it.

The people is accustomed to receive the sacrament together, as many as are found fit thereunto; and this also increases the reverence and devotion at the public ceremonies. For none are admitted, except they be first proved. Besides, we put men in mind of the worth and the use of the sacrament, how great comfort it brings to terrified consciences; that they may learn to believe God and to look for and ask all good things at His hands. This worship pleases God: such a use of the sacrament nourishes piety towards God. Therefore it does not appear that the mass is more religiously celebrated among our adversaries than with us.

But it is evident, that for a long time this has been the public and most grievous complaint of all good men, that the mass is basely profaned, being used for gain. And it is not unknown, how far this abuse has spread in all the churches; of what manner of men masses are celebrated only for a reward, or for wages; and how many celebrate them against the prohibition of the canons. But Paul severely threatens those who treat the Lord's Supper unworthily, saying, "He that eateth this bread, or drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord," 1 Cor 11, 27. Therefore, when the priests among us were admonished of this sin, private masses were laid aside among us, seeing that for the most part there were no private masses but only for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they

had amended them in time, there had now been less of dissensions. Heretofore, by their dissembling, they suffered much corruption to creep into the church; now they begin, though it be late, to complain of the calamities of the church; seeing that this tumult was raised up by no other means than by those abuses, which were so evident that they could no longer be tolerated. There were many dissensions, concerning the mass, concerning the sacraments. And perhaps the world is punished for so long a profaning of masses, which they who both could and ought to have amended it, have so many years tolerated in the churches. For in the Ten Commandments it is written, "He that takes the name of the Lord in vain, shall not be held guiltless." Exod. 20, 7. But from the beginning of the world there neither was nor is any divine thing, which seems to have been so much employed for gain as the mass.

There was added an opinion, which increased private masses infinitely; to wit, that Christ by His passion had satisfied for original sin, and appointed the mass, wherein an offering should be made for daily sins, both mortal and venial. Hereupon the common opinion was received, that the mass is a work that takes away the sins of the quick and the dead, and that by the mere doing of the work. Here men began to dispute, whether one mass said for many were of as great force, as particular masses said for particular men. This disputation has brought forth that infinite multitude of masses.

Our preachers have admonished, concerning these opinions, that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For the passion of Christ was an offering and satisfaction, not only for original sin, but also for all other sins; as it is written in the Epistle to the Hebrews, 10, 10, "We are sanctified through the offering of the body of Jesus Christ once for all;" also, "By one offering he hath perfected forever them that are sanctified." Heb. 10, 14.

The Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now, if the mass takes away the sins of the quick and the dead, by the mere doing of the work, then justification comes by the work of the masses, and not by faith; which the Scripture cannot endure.

But Christ commands us to do it in remembrance of Himself. Luke 22, 19; therefore the mass has been instituted, in order that the faith in those who use the sacrament, may be reminded what benefits it receives by Christ, and that it may raise and comfort the alarmed conscience. For this is to remember Christ, to wit, to remember His benefits, and to feel and perceive that they are indeed imparted unto us. Nor is it sufficient to call to mind the history; for that the Jews also, and the wicked can do. Therefore the mass must be used to this end, that there the sacrament may be given to them that have need of comfort; as Ambrose says, "Because I always sin, therefore I ought always to receive the medicine."

And seeing that the mass is such a communication of the sacrament, we observe one common mass every holyday, and on other days, if any will use the sacrament, at which times it is offered to those who desire it. Neither is this custom newly brought into

the church. For the ancients, before Gregory's time, make no mention of any private mass; of the common mass they speak much. Chrysostom says "that the priest stands daily at the altar and calls some unto the communion, and puts back others." And by the ancient canons it is evident that some one did celebrate the mass, of whom the other elders and deacons received the body of the Lord. For so the words of the Nicene Canon read: "Let the deacons in their order, after the elders, receive the holy communion of a bishop, or of an elder." And Paul, concerning the communion, commands, "that one tarry for another," 1 Cor. 11, 33, that there may be a common participation.

Seeing, therefore, that the mass among us has the example of the church, out of the Scripture and the Fathers, we trust that it cannot be disapproved: especially since our public ceremonies are kept for the most part like unto the usual ceremonies: only the number of masses is not alike, the which, by reason of very great and manifest abuses, it were certainly far better to be moderated. For in times past also, in the churches whereunto was greatest resort, it was not customary to have mass said every day; as the Tripartite History CAP. 9, LIB. 38, testifies. "Again," it says, "in Alexandria, every fourth and sixth day of the week, the Scriptures are read, and the teachers interpret them: and all other things are done also, except only the celebration of the Eucharist."

ARTICLE XXV.

OF CONFESSION.

Confession is not abolished in the churches among us. For it is not usual to communicate the body of our Lord, except to those who have been previously examined and absolved. And the people are taught most carefully concerning faith in absolution, about which, before these times, there has been a deep silence. Men are taught that they should highly regard absolution, inasmuch as it is God's voice, and pronounced by God's command.

The power of the keys is honored, and mention is made how great consolation it brings to terrified consciences, and that God requires faith, that we should believe this absolution, as a voice sounding from heaven, and that this faith in Christ truly obtains and receives remission of sins.

Aforetime satisfactions were immoderately extolled: but of faith, and the merit of Christ, and justification by faith, no mention was made. Wherefore on this point our churches are by no means to be blamed. For this even our adversaries are compelled to concede in regard to us, that the doctrine of repentance is most diligently treated and laid open by us.

But of confession our churches teach that the enumeration of sins is not necessary, nor are consciences to be burdened with the care of enumerating all sins, inasmuch as it is impossible to recount all sins, as the Psalm (19: 13) testifies: "Who can understand his errors?" So also Jeremiah (17: 9): "The heart is deceitful above all things, and desperately wicked. Who can know it?" But if no sins were remitted, except those that were recounted, consciences could never find peace, because very many sins they neither see nor can remember.

The ancient writers also testify that the enumeration is not necessary. For in the Decrees Chrysostom is cited, who speaks thus: "I do not say to thee that thou shouldst discover thyself in public, or accuse thyself before others, but I would have thee obey the prophet when he says: 'Commit thy way unto the Lord,' (Ps. 37: 5). Therefore with prayer confess thy sins before God, the true judge. Pronounce thine errors, not with the tongue, but with the memory of thy conscience," &c. And the Gloss (OF REPENTANCE, Dist. V, Chap. CONSIDERET), admits that confession is of human right only.

Nevertheless, on account of the very great benefit of absolution, as well as for other uses to the conscience, confession is retained among us.

ARTICLE XXVI.

OF THE DISTINCTION OF MEATS.

It has been a general opinion, not of the people alone, but also of such as are teachers in the churches, that the distinction of meats, and such like human traditions, are works available to merit grace, and to make satisfaction for sins. And that the world thus thought, is apparent by this, that daily new ceremonies, new orders, new holydays, new fasts, were appointed: and the teachers in the churches exacted these works as a service necessary to merit grace; and they greatly terrified men's consciences, if aught were omitted. From this persuasion concerning traditions, many disadvantages have followed in the church.

For, first, the doctrine of grace is obscured by it, and also the righteousness of faith, which is the principal part of the gospel, and which it behooves most of all to stand forth and to have the pre-eminence in the church, that the merit of Christ may be well known, and faith, which believes that sins are forgiven for Christ's sake, may be exalted far above works. For which cause also Paul lays much stress on this point: he sets aside the law and human traditions, that he may show that the righteousness of Christ is a far other thing than such works as these; namely, a faith which believes that sins are freely forgiven for Christ's sake. But this doctrine of Paul has been almost wholly smothered by traditions, which have bred an opinion that, making difference in meats, and such like services, a man should merit grace and justification. In their doctrine of repentance there was no mention made of faith; only these works of satisfaction were spoken of: repentance seemed to consist wholly in these.

Secondly, these traditions obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in observing certain holydays, rites, fasts, and attire. These observances were in possession of a most honorable title, to wit, that they were the spiritual life, and the perfect life. In the meantime, God's commandments, touching every man's calling, were of no estimation: that a father brought up his children, that a mother nurtured them, that a prince governed the commonwealth,—these were reputed worldly affairs, and imperfect, and far inferior to those glittering observances. And this error greatly tormented pious consciences, which were grieved that they were held by an imperfect kind of life, in marriage, in magistracy, or in other civil functions. They

admired the monks, and such like, and falsely imagined that the observances of these men were more grateful to God.

Thirdly, traditions brought great danger to men's consciences, because it was impossible to keep all traditions, and yet men thought the observance of them to be necessary services. Gerson writes, "that many fell into despair, and some even took their own lives, because they perceived that they could not keep the traditions"; and meanwhile they had never heard the comfort of the righteousness of faith, or of grace. We see the Summists and Divines gather together the traditions, and seek for mitigations to unburden men's consciences; and yet thereby they do not set the consciences free, but rather, at times, bring more snares upon them. And in the schools and in their sermons men have been so busy in gathering together the traditions, that they have not had leisure to touch the Scripture, and to seek out a more profitable doctrine, of faith, of the cross, of hope, of the dignity of civil affairs, of the comfort of conscience in severe afflictions. Wherefore Gerson, and some other divines, have made grievous complaints that they were hindered by these strifes about traditions, so that they could not be occupied in some better kind of doctrine. And Augustine forbids that men's consciences should be burdened with observances of this kind, and very prudently advises Januarius that he must know that they are to be observed as things indifferent; for these are his words.

Wherefore our ministers must not be thought to have touched this matter rashly, or from hatred of the bishops, as some falsely surmise. There was great need to admonish the churches of those errors which had arisen from such misunderstanding of the traditions. For the gospel urges us to inculcate the doctrine of grace, and of the righteousness of faith, in the Church; which can never be understood, if men suppose that they can merit grace by observances of their own choice. Thus, therefore, they have taught that we cannot merit grace, or justification, by the observance of man's traditions; and therefore we must not think that such observances are a necessary service. Hereunto they add testimonies out of the Scriptures. Christ excuses His disciples, when they did not observe a received tradition (which yet seemed to be about a matter not unlawful, but indifferent, and to have some affinity with the purifications of the law); and says, "In vain they do worship me, teaching for doctrines the commandments of men." Matth. 15, 3, 9. Christ therefore does not exact an unprofitable service. And a little further on He adds: "Not that which goeth into the mouth, defileth a man." Ver. 11. So also St. Paul: "The kingdom of God is not meat and drink." Rom. 14, 17. "Let no man judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." Col. 2, 16. Again: "If ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not?" Ver. 20, 21. St. Peter says, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15, 10, 11. Here St. Peter forbids to burden the consciences

with many rites, whether they be of Moses, or of any other. And Paul calls the forbidding of meats "a doctrine of devils," 1 Tim. 4, 1, because it is against the gospel to appoint or to do such works to the end that by them we should merit grace, or as though Christianity could not exist without such service.

Here our adversaries object against us, that our ministers hinder the discipline and mortification of the flesh; as Jovinian did. But the contrary may be gathered from our men's writings. For they have always taught concerning the cross, that Christians ought to bear afflictions. This is the true, earnest, and unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ.

Moreover, they teach that every Christian must so by bodily discipline, or bodily exercises and labors, exercise and keep himself under, that plenty and sloth do not stimulate him to sin; not that he may by such exercises merit grace, or satisfy for sins. And this bodily discipline should be used always, not only on a few and set days; according to the commandment of Christ: "Take heed, lest at any time your hearts be overcharged with surfeiting." Luke 21, 34. Again, "This kind (of devils) goeth not out but by prayer and fasting." Matth. 17, 21. And St. Paul says, "I keep under my body, and bring it into subjection," 1 Cor. 9, 27; where he plainly shows that he did therefore chastise his body, not that by that discipline he might merit remission of sins, but that his body might be apt and fit for spiritual things, and to do his duty according to his calling. Therefore we do not condemn fasts themselves, but the traditions which prescribe certain days and certain meats, with danger to the conscience, as though such works as these were a necessary service.

Yet most of those traditions are observed among us which tend unto this end, that things may be done orderly in the church; as namely, the order of lessons in the mass, and of the chief holydays. But in the meantime men are admonished that such service does not justify before God, and that it is not to be supposed that it is a sin to leave undone such things, if they be omitted without giving offence. This liberty in human rites was not unknown to the Fathers. For in the East they kept Easter at another time than they did in Rome: and when they of Rome accused the East of schisms on account of this diversity, they were admonished by others, that such customs need not be alike everywhere. And Irenæus says: "The disagreement about fasting does not break off the agreement of faith." Besides, Pope Gregory, in the 12th Distinction, intimates that such diversity does not violate the unity of the church; and in the *TRIPARTITE HISTORY* LIB. 9, many examples of dissimilar rites are gathered together, and these words are there rehearsed, "The intention of the apostles was not to give precepts concerning holydays, but to preach godliness and a holy life."

ARTICLE XXVII.

OF MONASTIC VOWS.

What is taught among us concerning monastic vows will be better understood, if one call to mind what was the state of the monasteries, and how many things were every day committed in the monasteries, contrary to the canons. In Augustino's time

they were free fraternities; afterwards, when discipline was corrupted, vows were everywhere laid upon them, that the discipline might be restored again, as it were in a newly-devised prison.

Over and besides vows, many other observances by little and little were added. And these bonds were laid upon many, before they came to ripe years, contrary to the canons.

Many through error fell into this kind of life unawares, who, though they did not lack years, yet they wanted discretion to judge of their strength and ability. They who thus had got into these nets, were constrained to abide in them, even though, by the benefit of the canons, some might be set at liberty. And this occurred rather in the convents of nuns than of monks; although the weaker sex ought more to have been spared. This rigor displeased many good men heretofore, when they saw young maids and young men thrust into convents, there to get their living. They saw what an unhappy issue this counsel had, what offences it bred, and what snares it laid upon the consciences. They were grieved that the authority of the canons was wholly neglected and condemned in a thing most dangerous. To all these evils there was added such a persuasion concerning vows, as it is well known in former times displeased those of the monks themselves who were somewhat wiser than the rest. They taught that vows were equal to baptism; they taught that by this kind of life they merited remission of sins and justification before God; yea, they added that the monk's life did not only merit righteousness before God, but more than that, because it observed not only the commandments, but also the counsels of the gospel.

And thus they taught that the monastic vow was far better than baptism, that the monk's life was more meritorious than the life of magistrates, of pastors, and such like, who, in accordance with God's commands, followed their calling, without any such services of man's making. None of these things can be denied: they may be found in their own writings.

What occurred afterward in the monasteries? Formerly they were schools for the study of sacred letters, and other branches of knowledge profitable to the church; and thence pastors and bishops were taken: but now the case is altered. It is needless to rehearse what is notorious. Formerly they came together into such places to learn; but now they feign that it is a kind of life instituted to merit grace and justification; yea, they say it is a state of perfection, and place it far above all other kinds of life that God has ordained. We have mentioned these things, not out of spite exaggerating anything, to the end that the doctrine of our churches, touching this matter, might be the better understood.

First, concerning such as contract marriage, they thus teach among us, that it is lawful for any to marry that are not adapted for celibacy, for vows cannot do away with God's ordinance and command. But the command of God is, "To avoid fornication, let every man have his own wife." 1 Cor. 7, 2. And not only the command, but also the creation and ordinance of God compel such unto marriage, as without the special work of God are not exempted; according to that saying, "It is not good that the man should be alone." Gen. 2, 18. They, therefore, that are obedient to this command and ordinance of God, do not sin,

What can be said against these things? Let a man exalt the obligation of a vow as much as he will, yet can he never prove that the vow shall do away with the command of God. The canons teach, "that in every vow the right of the superior is excepted;" much less therefore can these vows, which are contrary to God's command, be of force.

If the obligation of vows from no cause whatever might be changed, then neither the Roman pontiffs would have dispensed therefrom. For it is not lawful for a man to annul an obligation which exists directly of Divine right. But the Roman pontiffs have prudently judged, that in this obligation equity must be observed: therefore they often, as we read, have dispensed from vows. The history of the king of Arragon's being called back out of a monastery, is well known; and there are also examples in our own time.

Secondly, why do our adversaries so exalt the obligation, or the effect of the vow, when, in the meantime, they speak not a word of the very nature of a vow, that it ought to be in a thing possible, ought to be voluntary, and taken up of one's own accord, and with deliberation? But it is not unknown, how far perpetual chastity is in the power of man. And how many a one among them is there, that has vowed of his own accord, and well advised? Maidens and youths, before they know how to judge, are persuaded, yea, sometimes also compelled, to take vows. Wherefore it is not meet to dispute so rigorously of the obligation, seeing that all men confess that it is against the nature of a vow that it is not done of one's own accord, nor advisedly.

The canons for the most part annul vows which are made before fifteen years of age; because that, before one comes to that age, there does not seem to be so much judgment that determination may be made concerning a perpetual life. Another canon, making a greater concession to the weakness of men, adds some years more; for it forbids a vow to be made, before one is eighteen years of age. But which of these shall we follow? The greatest part have a valid excuse for leaving the monasteries, because most of them vowed before they came to this age.

Last of all, even though the breaking of the vow were to be reprehended, yet it seems not to follow directly that the marriages of such persons are to be dissolved. For Augustine, in his 27th quest. 1st chapt., OF MARRIAGES, denies that they ought to be dissolved: and his authority is not to be esteemed lightly, although others afterward have thought otherwise.

And although the command of God touching wedlock seems to free most men from the vows; yet our teachers also bring another reason concerning vows, to show that they are void: because all worship of God, instituted of men without the command of God, and chosen to merit justification and grace, is wicked; as Christ says: "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9. And St. Paul everywhere teaches that righteousness is not to be sought by our own observances, and services which are devised by men; but that it comes by faith to those who believe that they are received into favor by God for Christ's sake.

But it is evident that the monks have taught that services devised by men satisfy for sins, and merit grace and justification.

What else is this, than to detract from the glory of Christ, and to obscure and deny the righteousness of faith? Wherefore it follows that these common vows were wicked services, and are therefore void. For a vow that is wicked, and which is made against the commandments of God, is of no force; neither, as the canon says, ought a vow to be a bond of iniquity.

Paul says, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 4. They, therefore, who wish to be justified by vows, are made void of Christ, and fall from grace. For they also who attribute justification to their own vows, attribute to their own works what properly belongs to the glory of Christ.

Nor can it be denied, that the monks have taught that they are justified by their vows and observances, and merit the remission of sins; nay, they have invented yet greater absurdities, and said they could lend their good works to others. If any man wished to expand these matters so as to excite odium, how many things might he rehearse, whereof the monks themselves are now ashamed! Moreover, they have persuaded men that these self-devised services are a state of Christian perfection. Is this not attributing justification to works? It is no light offense in the church to propound unto the people a certain service devised by men, without the commandment of God, and to teach that such a service justifies men: for the righteousness of faith, which ought especially to be taught in the church, is obscured, when this marvelous worship of angels, the pretense of poverty and humility, and of celibacy, are cast before men's eyes.

Moreover the commandments of God and the true worship of God are obscured, when men hear that monks alone are in the state of perfection: for Christian perfection is this, to fear God sincerely, and again, to conceive great faith, and to trust assuredly that for Christ's sake we have a reconciled God; to ask, and certainly look for, help from God in all affairs, according to our calling; and outwardly to do diligently good works, and to attend to our vocation. In these things the true perfection and the true worship of God consist: It does not consist in celibacy, in beggary, or in vile apparel. But the people conceive many pernicious opinions from these false commendations of monastic life. They hear celibacy praised above measure: therefore they live in marriage with a troubled conscience. They hear that beggars only are perfect; therefore with a troubled conscience they keep their possessions, and buy and sell. They hear that it is merely a counsel of the gospel, not to take revenge; therefore some are not afraid to avenge themselves in private life: for they hear that it is a counsel, not a commandment. Others think that all magistracy and civil offices are unworthy of Christian men.

We read examples of men, who, forsaking wedlock, and leaving the government of the commonwealth, have hid themselves in monasteries. This they called fleeing out of the world, and seeking a kind of life which is more acceptable to God: neither did they see that God is to be served in those commandments which He Himself has delivered, not in the commandments which are devised by men. That is a good and perfect kind of life, which has the command of God for it. It is necessary to admonish men of these things.

And before these times Gerson reprehended this error of the

monks concerning perfection; and testifies that in his time ~~this~~ was a new saying that the monastic life is a state of perfection.

So many wicked opinions cling to the vows; as, that they justify, that they constitute Christian perfection, that they keep the counsels and commandments, that they have works of supererogation. All these things being false and vain, they also make the vows invalid.

ARTICLE XXVIII.

OF ECCLESIASTICAL POWER.

There have been great controversies touching the power of the bishops; in which some have in an unseemly manner mingled together the ecclesiastical power, and the power of the sword. And out of this confusion there have sprung very great wars and tumults, while the pontiffs, trusting in the power of the keys, have not only instituted new kinds of service, and burdened men's consciences by reserving of cases, and by violent excommunications; but have also endeavored to transfer worldly kingdoms from one to another, and to despoil emperors of their power and authority. These faults godly and learned men in the church have long since reprehended; and for that cause ours were compelled, for the comforting of men's consciences, to show the difference between the ecclesiastical power and the power of the sword. And they have taught that both of them, because of God's command, are dutifully to be revered and honored, as the chief blessings of God upon earth.

Now, their judgment is this: that the power of the keys, or the power of the bishops, according to the gospel, is a power, or command from God, of preaching the gospel, of remitting or retaining sins, and of administering the sacraments. For Christ sends His Apostles forth with this charge: "As my Father hath sent me, even so I send you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20: 21-23. "Go, and preach the gospel to every creature," &c. Mark 16: 15.

This power is exercised only by teaching or preaching the gospel, and administering the sacraments, either to many, or to single individuals, in accordance with their call. For thereby not corporeal, but eternal things are granted; as an eternal righteousness, the Holy Ghost, life everlasting. These things cannot be obtained but by the ministry of the word and the sacraments; as Paul says, "The gospel is the power of God unto salvation to every one that believeth." Rom. 1: 16. Seeing, then, that the ecclesiastical power bestows things eternal, and is exercised only by the ministry of the word, it does not hinder the civil government any more than the art of singing hinders civil government. For the civil administration is occupied about other matters, than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries; and corrects men by the sword and corporal punishments, that it may uphold civil justice and peace.

Wherefore the ecclesiastical and the civil power are not to be confounded. The ecclesiastical power has its own command, to preach the gospel and to administer the sacraments. Let it not

by force enter into the office of another; let it not transfer worldly kingdoms; let it not abrogate the magistrates' laws; let it not withdraw from them lawful obedience; let it not hinder judgments touching any civil ordinances or contracts; let it not prescribe laws to the magistrate touching the form of the state; as Christ says, "My kingdom is not of this world." John 18, 36. Again, "Who made me a judge or a divider over you?" Luke 12, 14. And Paul says, "Our conversation is in heaven." Phil. 3, 20. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds; casting down imaginations," &c., 2 Cor. 10, 4, 5.

In this way ours distinguish between the duties of each power, one from the other, and admonish all men to honor both powers, and to acknowledge both to be the gifts and blessings of God.

If the bishops have any power of the sword, they have it not as bishops by the command of the gospel, but by human law given unto them by kings and emperors, for the civil government of their goods. This, however, is another function than the ministry of the gospel.

When, therefore, the question is concerning the jurisdiction of bishops, civil government must be distinguished from ecclesiastical jurisdiction. Again, according to the gospel, or, as they term it, by Divine right, bishops, as bishops, that is, those who have the administration of the word and sacraments committed to them, have no other jurisdiction at all, but only to remit sin, also to inquire into doctrine, and to reject doctrine inconsistent with the gospel, and to exclude from the communion of the church wicked men, whose wickedness is manifest, without human force, but by the word. And herein of necessity the churches ought by Divine right to render obedience unto them; according to the saying of Christ: "He that heareth you, heareth me," Luke 10, 16. But when they teach or determine anything contrary to the gospel, then the churches have a command of God which forbids obedience to them: "Beware of false prophets," Matth. 7, 15. "Though an angel from heaven preach any other gospel, let him be accursed," Gal. 1, 8. "We can do nothing against the truth, but for the truth," 2 Cor. 13, 8. Also, "This power the Lord hath given me to edification, and not to destruction," 2 Cor. 13, 10. So also the canons command; ii, quest. 7, chap. SACERDOTES, and chap. OVES. And Augustine, in his treatise against Petilian's epistle, says: "Neither must we give assent to catholic bishops, if they chance to err, or entertain any opinion contrary to the Divine canonical Scriptures."

If they have any other power or jurisdiction, in hearing and judging certain cases, as, namely, of matrimony, and of tithes, &c., they hold it by human right. But when the Ordinaries fall, the princes are constrained, even against their wish, to dispense justice to their subjects for the maintaining of peace.

Moreover, there is a controversy whether bishops or pastors have the right to establish ceremonies in the church, and to make laws concerning meats, holydays, degrees, or orders of ministers, &c. They that ascribe this right, to the bishops, allege this testimony for it: "I have yet many things to say unto you, but ye cannot bear them now; but when the Spirit of truth is come, He shall guide you into all truth." John 16, 12, 13. They allege also

the example of the apostles, who commanded to abstain from blood, and that which was strangled. Acts 15, 20. They allege the change of the sabbath into the Lord's day, contrary, as it seems, to the decalogue; and there is no example more in their mouths than the change of the sabbath. Great indeed, they declare, must be the power of the church, since it has dispensed with a precept of the decalogue.

But of this question ours teach thus: that the bishops have no power to ordain anything contrary to the gospel, as was shown before. The same also do the canons teach, *DISTINCT. 9.* Moreover, it is against the Scripture to ordain or require the observance of any traditions, to the end that we may make satisfaction for sins, or merit grace and righteousness by such an observance. For the glory of Christ's merit is dishonored, when we seek by such observances to merit justification. But it is apparent, that through this persuasion traditions grew to an infinite number in the church, while in the meantime the doctrine concerning faith, and the righteousness of faith, was quite suppressed; for from time to time new holydays were made, new fasts appointed, new ceremonies, new worships for saints, instituted; because the authors of such things supposed that by these works they should merit grace. Thus formerly the number of penitential canons increased, wherof we still see some traces in the *Satisfactions.*

Likewise the authors of traditions act contrary to the command of God, when they make sin to consist in certain foods, in days, and like things, and burden the church with the servitude of the law, as if there ought to be among Christians, in order to merit justification, a service like the Levitical, the ordaining of which God should have committed to the apostles and the bishops. For this some of them write, and the popes in some measure seem to have been misled by the example of the law of Moses. Hence are those burdens, that it is a mortal sin, even if no offence is given to others, to do manual labor on the festivals; that it is a mortal sin to omit the canonical hours; that certain foods defile the conscience; that fastings are works which appease God; that sin, in a reserved case, cannot be forgiven except by the authority of him that reserved it; whereas the canons themselves speak only of the reserving of the ecclesiastical penalty, and not of the reserving of the guilt.

Whence have the bishops the authority of imposing these traditions upon the churches, for the ensnaring of men's consciences, while Peter forbids (Acts 15, 10) "to put a yoke upon the neck of the disciples," and St. Paul says (2 Cor. 13, 10) that the power given him was to edification, not to destruction? Why, therefore, do they increase sins by these traditions?

But there are divers clear testimonies which prohibit the making of such traditions to merit grace, or as things necessary to salvation. Paul says to the Colossians, "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days." Col. 2, 16. Again, "if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men? Which things indeed have a show of wisdom." Col. 2, 20-23. And in the epistle to

Titus he plainly forbids traditions; for he says, "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Tit. 1, 14.

And Christ says of them that urge traditions, "Let them alone; they are blind leaders of the blind." Matt. 15, 14. And He rejects such services: "Every plant which my heavenly Father hath not planted, shall be rooted up." Ver. 13.

If the bishops have authority to burden the churches with innumerable traditions, and to ensnare men's consciences, why does the Scripture so often forbid to make and to listen to traditions? Why does it call them the doctrines of devils? 1 Tim. 4, 1. Has the Holy Ghost warned us of them to no purpose?

It follows then, that since ordinances, constituted as necessary, or with the opinion of meriting grace, are repugnant to the gospel, it is not lawful for the bishops to institute or exact such services. For it is necessary that the doctrine of Christian liberty should be maintained in the churches, that the bondage of the law is not necessary unto justification; as it is written to the Galatians, "Be not entangled again with the yoke of bondage." Gal. 5, 1. It is necessary that the chief article of the gospel should be maintained, that we obtain grace freely by faith in Christ, not because of certain observances, or of services devised by men. What is then to be thought of the Lord's day, and of like church rites? To this ours answer, that bishops or pastors are allowed to make ordinances, so that things may be done orderly in the church; not that by them we may merit grace, or satisfy for sins, or that men's consciences should be bound to esteem them as necessary services, and think that they sin when they violate them without offending others. So Paul ordains that women should cover their heads in the congregation, 1 Cor. 11, 6; that the interpreters of Scripture should be heard in order, in the church, 1 Cor. 14, 27, 30. Such ordinances it behooves the churches, for the sake of charity and peace, to keep, to this extent that one do not offend another, that all things may be done in order and without tumult in the church, 1 Cor. 14, 40, comp. Phil. 2, 14; but so that the consciences be not burdened, so as to deem them things necessary to salvation, and think they sin when they violate them, without offending others: as no one will say that a woman sins, if she goes in public with her head uncovered, provided no one is offended. Such is the observance of the Lord's day, of Easter, of Pentecost, and like holydays and rites. For they err greatly that think that by the authority of the church the observance of the Lord's day has been instituted instead of the sabbath, as necessary. The Scripture has abrogated the sabbath, and teaches that all Mosaic ceremonies may be omitted, after the gospel is revealed. And yet, because it was necessary to appoint a certain day, in order that the people might know when they ought to come together, it appears that the church for that purpose appointed the Lord's day: which for this cause also seems to have been preferred, that men might have an example of Christian liberty, and might know that the observance neither of the sabbath nor of another day is necessary. There are certain marvelous disputations touching the changing of the law, and the ceremonies of the new law, and the change of the sabbath: which all arose from a false persuasion, that there ought to be a service in the church similar to the Levitical, and that Christ committed to the apostles and

the bishops the devising of new ceremonies which should be necessary to salvation. These errors crept into the church when the righteousness of faith was not plainly enough taught. Some dispute that the observance of the Lord's day is not indeed of Divine right, but almost of Divine right; and touching holydays, they prescribe how far it is permitted to work on them. What else are such disputations but snares for men's consciences? For though they seek to mitigate the traditions, yet the equity of them can never be perceived, so long as the opinion of their necessity remains; which must needs remain, where the righteousness of faith and Christian liberty are not known.

The apostles commanded to abstain from blood. Acts 15, 20. Who observes that nowadays? And yet they do not sin that do not now observe it; for neither the apostles themselves wished to burden men's consciences with such servitude; but they forbade it for a time, to avoid offence. For in a decree, the aim of the gospel is always to be considered.

Scarcely any canons are kept with exactness; and many grow out of use daily, yea, even among them that most eagerly defend traditions. Neither can there be sufficient care had of men's consciences, except this equity be observed, that we should know that such rites are to be observed without being deemed necessary, and that men's consciences are not hurt, though the traditions grow out of use.

The bishops might easily retain the lawful obedience due to them, if they would not urge men to observe such traditions as cannot be kept with a good conscience. Now they command celibacy; and they admit none to the ministry, except they swear not to teach the pure doctrine of the gospel. The churches do not ask of the bishops that they should procure concord with the loss of their own dignity, however it would be proper for good pastors so to do. They only ask that they would remit the unjust burdens, which are both new, and received contrary to the custom of the universal Christian Church. At first, some of these ordinances may have had probable reasons, but they are not adapted to later times. It is also evident, that some were received from false notions. Wherefore it were a matter for the pontifical clemency to mitigate them now; for such a change does not overthrow the unity of the church. For many human traditions have been changed in the course of time, as the canons themselves show. But if it cannot be obtained that those observances may be relaxed which cannot be kept without sin, then must we follow the apostles' rule, which commands us to obey God rather than men. Acts 5, 29.

Peter forbids the bishops to be lords, and to rule over the churches. 1 Pet. 5, 3. Now it is not our purpose to have the bishops deprived of their power: but this one thing only is requested, that they would suffer the gospel to be purely taught, and that they would relax a few observances which cannot be held without sin. But if they will remit nothing, let them look to it, how they will give account to God for this, that by their obstinacy they afford cause of schism.

CONCLUSION.

These are the principal articles which seem to be matters of controversy. For although we might speak of more abuses, yet that we may avoid undue length, we have embraced but a few, whereby it is easy to judge of the others. Great have been the complaints about indulgences, about pilgrimages, about the abuse of excommunication. The parishes have been vexed in manifold ways by the dealers in indulgences. Endless contentions have arisen between the pastors and the monks about parochial rights, about confession, about burials, about sermons on extraordinary occasions, and about other things without number. Things of this sort we have passed over, in order that those which are chief in this matter, having been briefly set forth they might the more easily be understood. Nor has anything been here said or adduced for the purpose of casting reproach on any one. Those things alone have been enumerated, which it seemed necessary to say, that it might be understood that in doctrine and ceremonies among us there is nothing received contrary to Scripture, or to the universal Christian Church, since it is manifest that we have diligently taken heed that no new and godless doctrines should creep into our churches.

In accordance with the edict of His Imperial Majesty, we have desired to present the articles above written, in which our confession should be contained, and in which might be seen a summary of the doctrine of those who teach among us. If anything be lacking in this confession, we are prepared, God willing, to present ampler information, in accordance with the Scriptures.

Your Imperial Majesty's faithful and humble,

JOHN, Duke of Saxony, Elector.
GEORGE, Margrave of Brandenburg.
ERNEST, Duke of Luncburg.
PHILIP, Landgrave of Hesse.
JOHN FREDERICK, Duke of Saxony.
FRANCIS, Duke of Luncburg.
WOLFGANG, Prince of Anhalt.
SENATE and MAGISTRACY of Nuremberg.
SENATE of Reutlingen.

Passages of the Epistles and Gospels

TO BE READ

On Sundays and Holydays of the Year.

THE FIRST SUNDAY IN ADVENT.

Epistle: Rom. 13, 11-14.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Gospel: Matth. 21, 1-9.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set Him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

THE SECOND SUNDAY IN ADVENT.

Epistle: Rom. 15, 4-13.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scrip-

tures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy: as it is written, For this cause I will confess to Thee among the Gentiles, and sing unto Thy name. And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles: and laud Him, all ye people. And again Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost,

Gospel: Luke 21, 25-36.

And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And He spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

THE THIRD SUNDAY IN ADVENT.

Epistle: 1 Cor. 4, 1-5.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of

darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Gospel: Matth. 11, 2-10.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is He of whom it is written, Behold, I send my messenger before Thy face, which shall prepare Thy way before Thee.

THE FOURTH SUNDAY IN ADVENT.

Epistle: Phil. 4, 4-7.

Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Gospel: John 1, 19-28.

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, what then? art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then they said unto him, who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water: but there standeth one among you whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

CHRISTMAS DAY.

Epistle: Tit. 2, 11-14.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Gospel: Luke 2, 1-14.

And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

DAY AFTER CHRISTMAS.

Epistle: Acts 6, 8-15; 7, 54-59.

And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose several of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Celicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change

the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel. When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Gospel: Matth. 23, 34-39.

Wherefore, behold, I send unto you prophets, and wise men, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Another Gospel: John 1, 1-14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

THE SUNDAY AFTER CHRISTMAS.

Epistle: Gal. 4, 1-7.

Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

Gospel: Luke 2, 33-40.

And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also;) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe Aser: she was of a great age, and had lived with a husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in at that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him.

NEW YEAR'S DAY.

Epistle: Gal. 3, 23-29.

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Gospel: Luke 2, 21.

And when eight days were accomplished for the circumcising of the child, His name was called Jesus, which was so named of the angel before He was conceived in the womb.

SUNDAY AFTER NEW YEAR.

Epistle: Tit. 3, 4-8.

But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost: which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

Gospel: Matth. 2, 13-23.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him. When he arose, he took the young child and His mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. But when Herod was dead, behold, an angel appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and His mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and His mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Another Gospel: Matth. 3, 13-17.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

EPIPHANY.

Epistle: Isaiah 60, 1-6.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to Thy light, and kings to the brightness of Thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to Thee: Thy sons shall come from far, and Thy daughters shall be nursed at Thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord.

Gospel: Matth. 2, 1-12.

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him: and when they had opened their treasures, they presented unto Him gifts: gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

FIRST SUNDAY AFTER EPIPHANY.

Epistle: Rom. 12, 1-6.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind,

that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith.

Gospel: Luke 2, 41-52.

Now His parents went to Jerusalem every year at the feast of the passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem: and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, how is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favor with God and man.

SECOND SUNDAY AFTER EPIPHANY.

Epistle: Rom. 12, 6-16.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Gospel: John 2, 1-11.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.

THIRD SUNDAY AFTER EPIPHANY.

Epistle: Rom. 12, 17-21.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Gospel: Matth. 8, 1-13.

When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth: and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you,

I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

FOURTH SUNDAY IN EPIPHANY.

Epistle: Rom. 13, 8-10.

Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

Gospel: Matth. 8, 23-27.

And when He was entered into a ship, His disciples followed Him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but He was asleep. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds; and the sea: and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

FIFTH SUNDAY AFTER EPIPHANY.

Epistle: Col. 3, 12-17.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Gospel: Matth. 13, 24-30.

Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his

field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

Epistle: 2 Pet. 1, 16-21.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Gospel: Matth. 17, 1-9.

And after six days Jesus taketh Peter, James, and John, his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with Him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only. And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

**THE PRESENTATION OF JESUS IN THE TEMPLE, OR
THE PURIFICATION OF MARY.**

Epistle: Malachi 3, 1-5.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to this temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

Gospel: Luke 2, 22-32.

And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.

THE SUNDAY SEPTUAGESIMA.

Epistle: 1 Cor. 9, 24-10, 5.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to

others, I myself should be a castaway. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness.

Gospel: Matth. 20, 1-16.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY SEXAGESIMA.

Epistle: 2 Cor. 11, 19-12, 9.

For ye suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool,) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands. It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth; such a one caught up to the third heaven. And I knew such a man, whether in the body, or out of the body, I cannot tell; God knoweth: how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such a one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Gospel: Luke 8, 4-15.

And when much people were gathered together, and were come to Him of every city, He spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way side: and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit a hundredfold. And when He had said these things, He cried, he that hath ears to hear, let him hear. And His disciples asked Him, saying, What might this parable be? And He said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no

root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY QUINQUAGESIMA, OR ESTOMIHL

Epistle: 1 Cor. 13, 1-13.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three: but the greatest of these is charity.

Gospel: Luke 18, 31-43.

Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge Him, and put Him to death; and the third day He shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as He was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him: and when he was come near, He asked him, saying,

What wilt thou that I shall do unto thee? and he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God.

THE ANNUNCIATION-DAY OF MARY.

Epistle: Isaiah 7, 10-15.

Moreover, the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord, thy God; ask it either in the depth or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

Gospel: Luke 1, 26-38.

And in the sixth month the angel Gabriel was sent from God into a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord, be it unto me according to Thy word. And the angel departed from her.

THE FIRST SUNDAY IN LENT, OR INVOCAVIT.

Epistle: 2 Cor. 6, 1-10.

We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. For He saith, I have

heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation. Giving no offence in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left. By honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known: as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Gospel: Matth. 4, 1-11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He was afterward ahungered. And when the tempter came to him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil leaveth Him, and, behold, angels came and ministered unto Him.

THE SECOND SUNDAY IN LENT, OR REMINISCERE.

Epistle: 1 Thess. 4, 1-7.

Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have

forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness.

Gospel: Matth. 15, 21-28.

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples besought Him, saying, Send her away: for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THIRD SUNDAY IN LENT, OR OCULI.

Epistle: Eph. 5, 1-9.

Be ye therefore followers of God, as dear children: and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth.)

Gospel: Luke 11, 14-28.

And He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting Him, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keep-

eth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the Word of God, and keep it.

THE FOURTH SUNDAY IN LENT, OR LÆTARE.

Epistle: Gal. 4, 21-31.

Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid and the other by a free woman. But he who was born of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth unto Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

Another Epistle: Rom. 8, 28-39.

And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He did also predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified, them He also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate

us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thysake we are killed all the day long: we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Gospel: John 6, 1-15.

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down: and likewise of the fishes as much as they would. When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone.

Another Gospel: Matth. 11, 25-30.

At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

THE FIFTH SUNDAY IN LENT, OR JUDICA.

Epistle: Heb. 9, 11-15.

But Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with lands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Gospel: John 8, 46-59.

Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep my saying, he shall never taste of death. Art Thou greater than our father Abraham, which is dead; and the prophets are dead: whom makest Thou Thyself? Jesus answered, If I honor myself, my honor is nothing: it is my Father that honoreth me; of whom ye say, that He is your God: yet ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be a liar like unto you: but I know Him, and keep His saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by.

THE SIXTH SUNDAY IN LENT, OR PALMARUM.

Epistle: Phil. 2, 5-11.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and be-

came obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Gospel: See first Sunday in Advent.

MAUNDY THURSDAY.

1 Cor. 11, 23-32.

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread: and when He had given thanks, He brake it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

EASTER-DAY.

Epistle: 1 Cor. 5, 6-8.

Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Gospel: Mark 16, 1-8.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was

very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen: He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre: for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

DAY AFTER EASTER.

Epistle: Acts. 10, 34-41.

Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: He is Lord of all: that word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

Gospel: Luke 24, 13-35.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him, Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, say-

ing, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not. Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh unto the village, whither they went: and He made as though He would have gone further. But they constrained Him, saying, Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread.

THE FIRST SUNDAY AFTER EASTER.

Epistle: 1 John 5, 4-10.

For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is He that overcometh the world, but he that believeth that Jesus is the Son of God? This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

Gospel: John 20, 19-31.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you. And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when He had said this, He breathed on them,

and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands: and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

THE SECOND SUNDAY AFTER EASTER.

Epistle: 1 Peter 2, 21-25.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Gospel: John 10, 11-16.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

THE THIRD SUNDAY AFTER EASTER.

Epistle: 1 Pet. 2, 11-20.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your con-

versation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty as a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants be subject to your masters with all fear: not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Gospel: John 16, 16-23.

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? we cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing.

THE FOURTH SUNDAY AFTER EASTER.

Epistle: James 1, 16-21.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Gospel: John 16, 5-15.

But now I go my way to Him that sent me: and none of you asked me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He shall shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that He shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER.

Epistle: James 1, 22-27.

But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Gospel: John 16, 23-30.

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

ASCENSION-DAY.

Epistle: Acts 1, 1-11.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the apostles whom He had chosen; to whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of Him, saying, Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Gospel: Mark 16, 14-20.

Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

THE SIXTH SUNDAY AFTER EASTER.

Epistle: 1 Pet. 4, 7-11.

But the end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity

among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

Gospel: John 15, 26—16, 4.

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And therefore will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

WHITSUN-DAY.

Epistles: Acts 2, 1-13.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

Gospel: John 14, 23-31.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come

unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

DAY AFTER WHITSUN-DAY.

Epistle: Acts 10, 42-48.

And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of the quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

Gospel: John 3, 16-21.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TRINITY SUNDAY.

Epistle: Rom. 11, 33-36.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen.

Gospel: John 3, 1-15.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

FIRST SUNDAY AFTER TRINITY.

Epistle: 1 John 4, 16-20.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how

can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also.

Gospel: Luke 16, 19-31.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham from afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivdest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

SECOND SUNDAY AFTER TRINITY.

Epistle: 1 John 3, 13-18.

Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

Gospel: Luke 14, 16-24.

A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him,

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I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

Another Gospel: Matth. 5, 3-12.

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

THIRD SUNDAY AFTER TRINITY.

Epistle: 1 Pet. 5, 6-11.

Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him: for He careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.

Gospel: Luke 15, 1-10.

Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having a hundred sheep, if he lose one of them, does not leave the

ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbors together, saying, Rejoice with me: for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

FOURTH SUNDAY AFTER TRINITY.

Epistles: Rom. 8, 18-23.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Gospel: Luke 8, 36-42.

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And He spake a parable unto them: Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

FIFTH SUNDAY AFTER TRINITY.

Epistle: 1 Peter 3, 8-15.

Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.

Gospel: Luke 5, 1-11.

And it came to pass, that, as the people pressed upon Him to hear the Word of God, He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.

ST. JOHN THE BAPTIST DAY.

Epistle: Isaiah 40, 1-5.

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that

crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Gospel: Luke 1, 57-80.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbors and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He swore to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

VISITATION OF MARY.

Epistle: Isaiah 11, 1-5.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the

spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make Him of quick understanding in the fear of the Lord; and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.

Gospel: Luke 1, 39-56.

And Mary arose in those days, and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the low estate of His handmaiden; for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things: and holy is His name. And His mercy is on them that fear Him from generation to generation. He hath shewed strength with His strong arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to His seed for ever. And Mary abode with her about three months, and returned to her house.

SIXTH SUNDAY AFTER TRINITY.

Epistle: Rom. 6, 3-11.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over

Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Gospel: Matth. 5, 20-26.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

SEVENTH SUNDAY AFTER TRINITY.

Epistle: Rom. 6, 19-23.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

Gospel: Mark 8, 1-9.

In those days the multitude being very great, and having nothing to eat, Jesus called His disciples unto Him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And His disciples answered Him, From whence can a man satisfy these men with bread here in the wilderness? And He asked them, How many loaves have ye? And they said, Seven. And He commanded the people to sit down on the ground: and He took the seven loaves, and gave thanks, and brake, and gave to His disciples to

set before them; and they did set them before the people. And they had a few small fishes; and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and He sent them away.

EIGHTH SUNDAY AFTER TRINITY.

Epistle: Rom. 8, 12-17.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

Gospel: Matth. 7, 15-23.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

NINTH SUNDAY AFTER TRINITY.

Epistle: 1 Cor. 10, 6-13.

Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom

the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

Gospel: Luke 16, 1-9.

And He also said unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

TENTH SUNDAY AFTER TRINITY.

Epistle: 1 Cor. 12, 1-11.

Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

Gospel: Luke 19, 41-48.

And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And He went into the temple, and began to cast out them that sold therein, and them that bought: saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy Him, and could not find what they might do: for all the people were very attentive to hear Him.

ELEVENTH SUNDAY AFTER TRINITY.

Epistle: 1 Cor. 15, 1-10.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

Gospel: Luke 18, 9-14.

And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

TWELFTH SUNDAY AFTER TRINITY.

Epistle: 2 Cor. 3, 4-11.

And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of His countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Another Epistle: 1 Pet. 1, 3-9.

Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Gospel: Mark 7, 31-37.

And again, departing from the coasts of Tyre and Sidon, He came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto Him one that was deaf, and had an impediment in his speech: and they beseech Him to put His hand upon him. And He took him aside from the multitude, and put His fingers into his ears, and He spit, and touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And He charged them that they should tell no man: but the more He charged them, so much the more a great deal they published it: and were beyond measure astonished, saying, He hath done all things well: He maketh both the deaf to hear, and the dumb to speak.

THIRTEENTH SUNDAY AFTER TRINITY.

Epistle: Gal. 3, 15-22.

Brethren, I speak after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Another Epistle: Eph. 1, 3-6.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

Gospel: Luke 10, 23-37.

And He turned Him unto His disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he

journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that sheweth mercy on him. Then said Jesus unto him, Go, and do thou likewise.

FOURTEENTH SUNDAY AFTER TRINITY.

Epistle: Gal. 5, 16-24.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

Gospel: Luke 17, 11-19.

And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee. And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way: thy faith hath made thee whole.

FIFTEENTH SUNDAY AFTER TRINITY.

Epistle: Gal. 5, 25-6, 10.

If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying

one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gospel: Matth. 6, 24-34.

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto His stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

SIXTEENTH SUNDAY AFTER TRINITY.

Epistle: Eph. 3, 13-21.

Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man: that Christ may dwell in your hearts by

faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Gospel: Luke 7, 11-17.

And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughout all Judea, and throughout all the region round about.

SEVENTEENTH SUNDAY AFTER TRINITY.

Epistle: Eph. 4, 1-6.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Gospel: Luke 14, 1-11.

And it came to pass, as He went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And He took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer Him again to these things. And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him

come and say to thee, Give this man place: and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

EIGHTEENTH SUNDAY AFTER TRINITY.

Epistle: 1 Cor. 1, 4-9.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord.

Gospel: Matth. 22, 34-46.

But when the Pharisees had heard that He had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call Him Lord, how is He his son? And no man was able to answer Him a word, neither durst any man from that day forth ask Him any more questions.

ST. MICHAEL'S DAY.

Epistle: Rev. 12, 7-12.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I

heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Gospel: Matth. 18, 1-11.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost.

NINETEENTH SUNDAY AFTER TRINITY.

Epistle: Eph. 4, 22-28.

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Gospel: Matth. 9, 1-8.

And He entered into a ship, and passed over, and came into his own city. And, behold, they brought to Him a man sick of the

palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee: or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

TWENTIETH SUNDAY AFTER TRINITY.

Epistle: Eph. 5, 15-21.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

Gospel: Matth. 22, 1-14.

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

TWENTY-FIRST SUNDAY AFTER TRINITY.

Epistle: Eph. 6, 10-17.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Gospel: John 4, 47-54.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea into Galilee.

TWENTY-SECOND SUNDAY AFTER TRINITY.

Epistle: Phil. 1, 3-1.

I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and

without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

Gospel: Matth. 18, 23-35.

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

TWENTY-THIRD SUNDAY AFTER TRINITY.

Epistle: Phil. 3, 17-21.

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Gospel: Matth. 22, 15-22.

Then went the Pharisees, and took counsel how they might entangle Him in His talk. And they sent out unto Him their disciples with the Herodians, saying, Master, we know that Thou art true, and teachest the way of God in truth, neither carest Thou for any man: for Thou regardest not the person of men.

Tell us, therefore, What thinkest Thou! Is it lawful to give tribute unto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cesar's. Then saith He unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's. When they heard these words, they marvelled, and left Him, and went their way.

TWENTY-FOURTH SUNDAY AFTER TRINITY.

Epistle: Col. 1, 9-14.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins.

Gospel: Matth. 9, 18-26.

While He spoke these things unto them, behold, there came a certain ruler, and worshipped Him, saying, My daughter is even now dead: but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment; for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise, He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame hereof went abroad in all that land.

TWENTY-FIFTH SUNDAY AFTER TRINITY.

Epistle: 1 Thess. 4, 13-18.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which

have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Gospel: Matth. 24, 15-28.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together.

TWENTY-SIXTH SUNDAY AFTER TRINITY.

Epistle: 2 Pet. 3, 8-14.

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the world standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto the fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count

slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

Another Epistle: 2 Thess. 1, 3-10.

We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

Gospel: Matth. 25, 31-46.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer Him, saying, Lord, when saw we Thee a hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall He say also unto them on the left

hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer Him, saying, Lord, when saw we Thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

TWENTY-SEVENTH SUNDAY AFTER TRINITY.

Epistle: 1 Thess. 5, 1-11.

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.

Gospel: Matth. 25, 1-13.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so: lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

HARVEST-FESTIVAL.

Epistle: Acts 14, 11-18.

And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

Gospel: Luke 12, 15-21. 33. 34.

And He said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

REFORMATION FESTIVAL.

Epistle: 2 Thess. 2, 3-12.

Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of in-

iquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan with all powers and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Gospel: Matth. 11, 12-15.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear.

ON MISSION FESTIVAL

Use Epistle and Gospel of Epiphany.

THE SUFFERINGS AND DEATH
OF
Our Lord Jesus Christ,
ACCORDING TO THE EVANGELISTS.

COMPILED BY DR. JOHN BUGENHAGEN.

THE PREPARATION OF THE PASSOVER.

Now the feast of unleavened bread drew nigh, which is called the passover. And Jesus said unto His disciples: Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.

Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Calaphas, and consulted that they might take Jesus by subtilty, and kill Him; for they feared the people. But they said, Not on the feast day, lest there be an uproar among the people. Now when Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at meat. But when His disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. When Jesus understood it, He said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them, and said unto them: What will ye give me, and I will deliver Him unto you? And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray Him unto them in the absence of the multitude. Now on the first day of the feast of unleavened bread, when the passover must be killed, the disciples came to Jesus, saying unto Him:

Where wilt Thou that we prepare for Thee to eat the passover? And He sent Peter and John, saying: Go into the city; and behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, my time is at hand; I will keep the passover at thy house with my disciples. Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And He took the cup, and gave thanks, and said, Take this, and divide it among yourselves, for I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And as they were eating in the night in which He was betrayed, Jesus took bread, and gave thanks, and brake it, and gave it unto His disciples, saying, Take eat, this is my body, which is given for you; this do in remembrance of me. Likewise, also He took the cup after supper, gave thanks, and gave it to them, saying: Drink ye all of it: this cup is the new testament in my blood which is shed for you and for many, for the remission of sins. This do, as often as ye drink it, in remembrance of me. And they all drank thereof.

Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him: Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God: He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto Him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash His feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean. So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; forso I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The

servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. I speak not of you all: I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth Him that sent me. When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, one of you, which eateth with me, shall betray me. But, behold, the hand of him that betrayeth me is with me on the table. And the disciples were exceeding sorrowful, and looked one on another, doubting of whom He spake. And they began to enquire among themselves, which of them it was that should do this thing, and to say unto Him one by one, Is it I? and another, Is it I? And He answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of Him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to Him, that He should ask who it should be of whom He spake. He then lying on Jesus' breast saith unto Him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

And Judas having gone out there was also a strife among them, which of them should be accounted the greatest. And He said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. Jesus said, Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you,

that ye also love one another. By this shall men know that ye are my disciples, if ye have love to one another. Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And He was reckoned among the transgressors: for the things concerning me have an end. And they said: Lord, behold, here are two swords. And He said unto them, It is enough.

CHAPTER I.

This chapter contains a record of the things which happened to Christ in the garden.

Lesson I. *Christ goes from Jerusalem into the mount of Olives, and tells His disciples how they shall forsake Him.*

And when they had sung a hymn, Jesus came out, and went, as He was wont, to the mount of Olives, and His disciples also followed Him. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee.

Peter answered and said unto Him, Though all men shall be offended because of Thee, yet will I never be offended. Jesus said unto him, Verily, I say unto thee, that this night before the cock crow, thou shalt deny me thrice. Peter said unto Him, Though I should die with Thee yet will I not deny Thee. Likewise also said all the disciples.

Lesson II. *The internal sufferings and ardent prayer of Christ.*

Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples.

And Jesus saith unto the disciples, Sit ye here, while I go and pray yonder. And He taketh with Him Peter, and James and

John, the two sons of Zebedee, and began to be sorrowful, and very heavy. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him. And He said, Abba, Father, all things are possible unto Thee: take away this cup from me: nevertheless not what I will, but what Thou wilt. And He cometh, and findeth them sleeping, and saith unto Peter, Simon: sleepest thou? couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, Thy will be done. And when He returned, He found them asleep again, (for their eyes were heavy), neither wist they what to answer Him. And He left them, and went away again, and prayed the third time, saying, Father, if Thou be willing, remove this cup from me: nevertheless not my will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly: and His sweat was as it were drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow, and saith, Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me, But pray, lest ye fall into temptation.

Lesson III. *Christ betrayed by Judas.*

And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He; hold Him fast.

Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest me have I lost none.

And Judas drew near unto Jesus to kiss Him. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took Him.

Lesson IV. *Christ, not permitting Himself to be defended by the sword, is deserted by His disciples.*

When they which were about Him saw what would follow, they said unto Him, Lord, shall we smite with the sword? Then Simon Peter having a sword drew it, and smote the high priest's

servant, and cut off his right ear. The servant's name was Malchus. And Jesus answered and said, Suffer ye thus far, and said to Peter, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? And He touched his ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to Him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook Him, and fled.

And there followed Him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

CHAPTER II.

Embracing the things which happened to Christ at the Sanhedrim, in the house of Caiaphas, the High-priest.

Lesson I. *Christ is bound,—is first led to Annas, and afterwards to Caiaphas, the High Priest. There He is examined concerning His disciples and His doctrine, and is struck in the face.*

Then the band and the captain and the officers of the Jews took Jesus, and bound Him, and led Him away to Annas first: for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And they that had laid hold on Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. And Simon Peter followed Jesus, and so did another disciple, unto the high priest's palace. And that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself, to see the end. The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world: I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them; behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his

hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent Him bound unto Caiaphas the high priest.

Lesson II. *Concerning the fall and conversion of Peter.*

But Simon Peter stood and warmed himself. And a maid of the high priest saw Peter warming himself, and looking upon him said: And thou also wast with Jesus of Galilee; art not thou also one of this man's disciples? But he denied before them all, saying: Woman, I am not, I know Him not; neither understand I what thou sayest. And soon after the first denial, when he went out into the porch, the cock crew. And another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. They said therefore unto him, Art not thou also one of His disciples? And after a little while another saw him, and said, Thou art also of them. And again he denied with an oath and said, Man, I am not, I do not know the man. And about the space of one hour after another confidently affirmed with them that stood by, saying: Thou art a Galilean, for thy speech agreeth thereto! One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? But he began to curse and to swear, saying, I know not this man of whom ye speak. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crew, thou shalt deny me thrice. And Peter went out, and wept bitterly.

Lesson III. *Christ is accused by false witnesses, and is condemned to death by the High Priest as a blasphemer.*

And the chief priests and the elders and all the council sought for witness against Jesus to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together. And there arose at last two, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest Thou nothing? what is it which these witness against Thee? But He held His peace, and answered nothing. Again the high priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said, I am. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. And the men that held Jesus, mocked Him, and some began to spit on Him, and to cover His face, and to buffet Him, and some, mostly

servants, when they had blindfolded Him, struck Him on the face, saying: Prophecy, who is it that smote Thee? And many other things blasphemously spake they against Him. When the morning was come, all the high priests, scribes, and the elders of the people, together with all the council, took counsel against Jesus to put Him to death; and led Him into their council, saying, Art Thou the Christ? tell us. And He said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art Thou then the Son of God? And He said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of His own mouth.

CHAPTER III.

The third chapter embraces the history of those things which happened to Christ in the Judgment Hall, before Pilate the Governor.

Lesson I. *Christ is delivered unto Pilate, the Governor, when Judas, the betrayer, sees this he falls into despair.*

And the whole multitude of them arose, and when they had bound Christ, they led Him from Caiaphas unto the hall of judgment and delivered Him to Pontius Pilate, the governor; and it was early. Then Judas, which had betrayed Him, when he saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself, and burst asunder in the midst, and all his bowels gushed out. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. And it was known to all the dwellers at Jerusalem; inasmuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood, unto this day. Thus was fulfilled that which was spoken by Jeremy, the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.

Lesson II. *Christ is accused before Pilate and offers a glorious testimony concerning His kingdom.*

But the Jews went not into the judgment hall, lest they should be defiled; but that they might eat the passover. Pilate then

went out unto them, and said, What accusation bring ye against this man? They answered, and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee, Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. Then the chief priests and elders began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that He Himself is Christ a king. Then Pilate entered into the judgment hall again, and said unto Him, Art Thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast Thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth beareth my voice. Pilate said unto Him, What is truth?

Lesson III. *Christ is declared guiltless by Pilate, and is sent to Herod.*

And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. And the chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again; saying, Answerest Thou nothing? behold how many things they witness against Thee? And He answered him never a word; insomuch that the governor marvelled greatly. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Lesson IV. *Pilate proposes to scourge Christ, but is warned by his wife not to shed innocent blood. Barabbas is preferred to Christ.*

And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this

man unto me, as one that perverteth the people; and, behold, I, having examined Him before you, have found no fault in this man touching those things whereof ye accuse Him: no, nor yet Herod: for I sent you to him: and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him. Now at that feast the governor was wont to release unto them one prisoner whomsoever they desired, and they had then a notable prisoner, called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. Therefore when they were gathered together, Pilate said unto them, But ye have a custom, that I should release unto you one at the passover: whom will ye that I release unto you? Barabbas, or Jesus, the King of the Jews, which is called Christ. For he knew that for envy they had delivered Him. When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? And they cried out all at once, saying, Away with this man, and release unto us Barabbas: Pilate therefore, willing to release Jesus, spake again to them. What shall I do then with Jesus which is called Christ? But they cried, saying, Crucify Him, crucify Him. And he said unto them the third time, Why, what evil hath He done? I have found no cause of death in Him: I will therefore chastise Him, and let Him go. But they cried out the more, saying, Let Him be crucified. And they were instant with loud voices, requiring that He might be crucified: and the voices of them and of the chief priests prevailed.

Lesson V. *Christ is scourged by Pilate; the soldiers clothe Him with a scarlet robe, put a crown of thorns upon His head, and mock Him.*

Then Pilate took Jesus, and scourged Him. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews! They smote Him with their hands, and they spit upon Him, and took the reed and smote Him on the head, and bowing their knees, worshipped Him.

Lesson VI. *The Chief Priests and Elders with a loud voice require Pilate to condemn Jesus to die on the cross.*

Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore, and officers saw Him, they

cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee? and have power to release Thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself king speaketh against Cesar.

Lesson VII. *Pilate confesses Jesus to be King of the Jews; and after washing his hands, thus to attest his innocence, condemns Jesus to die upon the cross.*

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. And he released unto them Barabbas, that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus, scourged and mocked, to their will that they might crucify Him.

CHAPTER IV.

This chapter contains an account of the crucifixion of Christ.

Lesson I. *Christ is led from Jerusalem to the place of crucifixion and preaches to the lamenting women of future calamity.*

Then the soldiers of the governor took Jesus and took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name, who passed by, coming out of the country, the father of Alexander and Rufus: him they compelled

to bear His cross, and on him they laid the cross, that he might bear it after Jesus. And there followed Him a great company of people, and of women, which also bewailed and lamented Him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?

Lesson II. *Christ, having tasted of the wine mingled with gall and myrrh, is crucified, and prays for His crucifiers.*

And there were also two others, malefactors, led with Him to be put to death. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh, or vinegar mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him in the place which is called Golgotha, and two malefactors with Him, one on the right hand and the other on the left, and Jesus in the midst. And the Scripture was fulfilled which saith, And He was numbered with the transgressors. And it was the third hour, when they crucified Him. Then said Jesus, Father, forgive them; for they know not what they do.

Lesson III. *Pilate honors the cross of Christ with a glorious superscription; the soldiers divide Christ's garments.*

And Pilate wrote a title and the superscription of his accusation and put it on the cross. And the writing was, *Jesus of Nazareth the King of the Jews*. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part: and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. And sitting down they watched Him there. These things therefore the soldiers did, and the people stood beholding.

Lesson IV. *Christ commends His mother to the protection of John, and is reviled on the cross.*

Now there stood by the cross of Jesus His mother, and His mother's sister Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold

thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own house. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the chief priests mocked Him, with the scribes and elders, saying, He saved others: Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in his teeth. And the soldiers also mocked Him, and offered Him vinegar, saying, If Thou be the King of the Jews, save Thyself.

Lesson V. *Heaven is opened to the converted malefactor; the sun is darkened; Christ complains that He is forsaken of God.*

And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked Him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast Thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias.

Lesson VI. *Christ complains of thirst: testifies that all is accomplished; commends His soul into the hands of His heavenly Father, and gently falls asleep.*

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and one ran and filled a sponge full of vinegar, and put it upon hyssop; and put it on a reed, and put it to His mouth, and gave Him to drink, saying, Let alone; let us see whether Elias will come to take Him down. When Jesus therefore had received the vinegar, He said, It is finished! And He cried again with a loud voice, and said: Father, into Thy hands I commend my spirit: and having said thus, He gave up the ghost.

Lesson VII. *The miracles which took place after Christ's death.*

And, behold, the vail of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened: and many bodies of the saints which

sleep awoke, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. And when the centurion, which stood over against Him, and they that were with him, watching Jesus, saw that He so cried out, and gave up the ghost, and saw the earthquake, and those things that were done, they feared greatly, and glorified God, saying, Certainly, this was a righteous man, and the Son of God. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and many women which followed Jesus from Galilee, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, and the mother of Zebedee's children, who also, when He was in Galilee, followed Him, and ministered unto Him; and many other women which came up with Him unto Jerusalem, stood afar off, beholding these things. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true, and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced.

CHAPTER V.

This chapter contains a record of Christ's burial.

Lesson I.

And now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathea, a city of the Jews, and a rich man, a counselor; who was a good man, and a just; the same had not consented to the counsel and deeds of them; which also waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews; the same went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and there came also Nicodemus, (which at the first came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the

garden a new sepulchre, that was hewn in stone, wherein never man before was laid. Therein they laid Jesus; for that day was the preparation and the sabbath drew on. And they rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Lesson II.

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

PRAYERS.

Morning and Evening Prayers for each Day of the Week.

MORNING PRAYER FOR SUNDAY.

Eternal and Almighty God and Father! I heartily thank and praise Thee, that through the past night and all my days hitherto, Thou didst by Thy holy angels graciously protect me against all danger and harm both of body and soul, and beseech Thee with all my heart, forgive me all my sins with which I have provoked Thee to anger; and enkindle my heart by Thy Holy Spirit, that I may daily grow and increase in the knowledge of Thee. Grant me grace also that during this day I may shun all sin and disgrace, and walk according to Thy divine will: that I may so live, that, protected from every evil, I may continually bear Thee in my heart and mind. And finally, when my last hour shall come and I shall be called to leave this world, grant that I may fall asleep with a true knowledge of Thy dear Son Jesus Christ, to inherit the blessed life eternal. Amen!

EVENING PRAYER FOR SUNDAY.

Lord God Almighty, Heavenly Father! With all my heart I give thanks to Thee for all Thy mercy and the benefits which Thy fatherly goodness bestowed upon me this day, and that Thou didst preserve me in health and strength against all evil, and I pray Thee now, as Thy dear child, preserve me in the true faith of Thy saving Word unto my last breath. Enlighten my heart by Thy Holy Spirit that I may know what is good and bad. All the sins which I committed this day knowingly or unknowingly, as well as my secret faults, do Thou graciously pardon, and grant me this night a peaceful slumber, that I may arise in health and strength to Thy praise. Dear Father, grant also that by Thy grace I may lead a new life according to Thy will, to my soul's salvation, through Christ Jesus our only Savior. Amen!

MORNING PRAYER FOR MONDAY.

O Thou kind and faithful God, Heavenly Father! With all my heart I praise, honor, and extol Thee; that by Thy fatherly love I was permitted to rest securely during the past night, and to arise in health and strength. I heartily beseech Thee graciously to protect me and all pious Christians, this day and at all times

against all danger and harm, whether it affect the body or soul, that all my days I may be found doing Thy divine will. Into Thy divine protection do I commend my body and soul the intentions of my heart and all my thoughts, all my desires and inclinations, all my actions, yea all that I am and have in life and death. Thy holy angel be and abide with me, that no bodily or spiritual misfortune may overtake me. Grant this my petition for the sake of Jesus Christ Thy dear Son. Amen!

EVENING PRAYER FOR MONDAY.

Merciful God, and gracious Father! I give Thee hearty thanks, that Thou hast kept me this day even to this present hour secure from all misfortune of body and soul; and beseech Thee, for the sake of Jesus Christ Thy dear Son, forgive me all the sins that I this day have committed in thought, word, and deed, and remember them no longer against me in eternity. And since I am now about to retire to rest, wouldest Thou graciously protect me this night against all manner of evil, whether it affect the body or soul, that, being kept from the power and arts of Satan and from evil and wicked dreams, I may rest safely and securely, and may awaken again in health and strength to the praise of Thy grace. I commend myself entirely into Thy divine hands; for Thou hast redeemed me, O Lord God of truth! Amen!

MORNING PRAYER FOR TUESDAY.

O Lord Jesus Christ, Thou only Savior of the world! To Thee I lift my heart; my thoughts and desires ascend to Thee. Again I thank Thee, that, by Thine inexhaustible love and mercy, Thou has kept me in health and strength during the past night against the craft and power of the evil one. O Lord Jesus Christ! Thou art my portion and mine inheritance, my salvation is in Thy hands. Neither is there any in heaven or on earth to whom I might look for help but to Thee alone. Therefore I pray Thee, for the sake of Thine unutterable pain and anguish, for the sake of Thy most shameful death, which Thou, dear Lord, didst suffer from great love toward me poor sinner, be merciful and gracious unto me: preserve, bless, keep and protect me this day and during all my life from all sin and danger. Lead me through this time of trouble and anguish until Thou seest fit to call me to the blessed joys of eternal life; for Thy holy name's sake. Amen.

EVENING PRAYER FOR TUESDAY.

Eternal and Almighty God, plenteous in mercy and truth who didst out of great mercy and fatherly providence permit me to close this day in health and strength, it is meet that I should return most hearty thanks unto Thee for this Thy goodness. And since I must deplore the fact that I have not spent this day to Thy praise and glory for the welfare of my neighbor, seeing that my sinful nature is always rather inclined toward evil than toward good; O help me, Thou God of truth, that I, who am shapen in iniquity, may come to a true knowledge of my sinful weakness, and be partaker of Thy divine grace. Grant that I

may often think of mine end, that by true repentance I may constantly be prepared for it; and when mine hour shall finally come, grant that I may with good cheer and in the blessed hope of eternal life take leave of this world of sorrow, to be removed with all true believers into the heavenly Paradise. In the meantime, as long as I may have to live here, wouldest Thou take me into Thine almighty keeping, and graciously protect me against all harm and danger both of body and soul, for the sake of Jesus Christ, Thy dear Son. Amen!

MORNING PRAYER FOR WEDNESDAY.

Almighty God, Merciful Father in heaven! I give Thee most hearty thanks, that Thou hast again, by means of Thy ministering spirits, the holy angels, so protected me during the night that is past, that I have lived to see this day in health and strength. And again I pray Thee, dear Father in heaven, according to whose will I would direct the beginning and ending of all my labor, that Thou wouldest in future also be merciful unto me. Do Thou guide and direct, by Thy Holy Spirit, all my undertakings, the meditations of my heart, my thoughts, and all my inclinations and desires; that I may know good and evil; and that I may this day so live in this wicked and perverse world, that above all things I may be free from sin, have a true desire for the eternal fatherland which Christ my Savior purchased and secured for me, and that I may not trifle it away by a wicked and sinful life. To this wouldest Thou graciously help me by Thy divine love and by the power of Thy Holy Spirit, for the sake of Jesus Christ Thy dear Son. Amen!

EVENING PRAYER FOR WEDNESDAY.

I thank Thee, great and merciful God and Father, that Thou didst again preserve me this day against all manner of evil both of body and soul. I beseech Thee by Thy divine goodness, that Thou wouldest cover all the sins which I this day have been guilty of against Thee and Thy holy commandments, and wouldest not forsake me, Thy creature, whom Thou didst purchase at the price of the blood of Thy dear Son Jesus Christ. Do Thou shield me this night with the wings of Thy grace against my adversary, the devil, who goeth about as a roaring lion seeking to devour me, that under the shadow of Thy love and mercy I may rest safely and securely, that the evil one come not near me and do me no harm. Amen!

MORNING PRAYER FOR THURSDAY.

Father, Son, and Holy Ghost, Thou adorable Triune God! To Thee I resign myself with body and soul now and forever. I thank and praise Thee that Thou didst not permit the evil one to injure me during the past night, but by the holy angels didst keep me in health and strength. What shall I render unto Thee for all Thy benefits toward me? How shall I sufficiently praise Thee? I will give Thee a broken and a contrite heart, crimson with sins, but full of sorrow and repentance. This do Thou graciously receive, and wash my sins with the precious blood of Thy

dear Son that they may become white as snow. Hide me in His holy and innocent wounds, and thus grant me graciously the forgiveness of all my sins. Help me that I may this day and all my days be found in true Christian preparation wherever and whenever the summons may come to call me from hence, that I may depart this world to enter into the joy of eternity. This do Thou grant me, gracious God and Father, for the sake of Jesus Christ Thy dear Son. Amen!

EVENING PRAYER FOR THURSDAY.

Eternal God, kind and merciful Father! O how heartily dost Thou love me poor sinner and care for me with fatherly kindness! Every day and hour, from my very youth unto this present time, Thou hast graciously protected me against all manner of Satan's arts and the world's wickedness. For this I give Thee most hearty thanks, and humbly beseech Thee, by Thy paternal love, do not now or in eternity remember against me whatever I have done this day against Thy divine will, but graciously remit all my sins, for the sake of Thy dear Son Jesus Christ, who has become the surety for them all. Be gracious unto me and to all who are near and dear to me, and protect us against an evil and sudden death, against calamities by fire and water, pestilence and other evils. So now I commit myself with body and soul and all that I have into Thy fatherly providence. Let Thy holy angel be with me, that I may fear no evil. Amen!

MORNING PRAYER FOR FRIDAY.

In Thy name, Thou crucified Savior, I poor sinner now arise. Thou didst for my sake suffer the most painful death of the cross as the true and patient Lamb of God. With Thy precious blood Thou didst redeem me from all my enemies: sin, death, hell and the devil. Do Thou govern my heart by Thy Holy Spirit: enliven it with the dew of Thy grace; keep me in Thy divine love during all this day; and hide me body and soul in Thy holy wounds. Wash me clean of all my sins, and make me active in every good work; and lead me out of this world of sorrow into eternal joy and glory, O Thou faithful Savior, Jesus Christ, my only comfort and hope. Amen!

EVENING PRAYER FOR FRIDAY.

O Lord Jesus Christ! Thou Lamb of God, Thou most holy sacrifice for all my sins, and not for mine only, but for the sins of the whole world! Unto Thee again be thanks, that Thou hast by Thy merciful care so kindly protected me both in body and soul. I pray Thee graciously to forgive me all the sins which I this day have committed through the weakness of my sinful nature and the temptations of the evil spirit, for they oppress my conscience and are a heavy burden to me. And since I am about to lay me down to rest in sleep, do Thou cover me with the wings of Thy grace, that I may under their shadow bodily enjoy a peaceful slumber; but grant that my soul may at all times be awake unto Thee, and look for Thy glorious coming on the day of judgment. Grant that I may heartily long for its coming, when

I shall be removed hence to be with Thee forever. This do Thou grant, O faithful God, the Father, Son and Holy Spirit. Amen!

MORNING PRAYER FOR SATURDAY.

O Thou faithful Father in heaven! I have not the power sufficiently to praise Thee and give thanks for all the benefits which Thou, as a kind Father, hast bestowed upon me during my whole life up to this present hour: for I am flesh and blood which is able to do only that which is evil, but Thou dost extend unto me Thy goodness beyond measure daily. If Thou hadst not been my special shield and protection during the past night, the devil's power would surely have done me great harm; and I would not have been able to arise in health and strength; but by Thy gracious providence I remained unhurt. Now I beseech Thee most earnestly, let Thy grace rest upon me this day, and keep me, who was bought by Christ's blood to be Thine own, by Thy mercy unto life eternal. O dear Savior, receive my spirit into Thy hands, and let it be Thy charge. Amen!

EVENING PRAYER FOR SATURDAY.

Merciful God, and Father of all grace! Again I appear before Thee with praise and thanksgiving for the paternal care, which Thou hast exercised over me during all my days, and especially during the past day and week, even unto the present moment. Thou hast kept me from misfortunes of body and soul. I pray Thee now that Thou wouldest forgive me all the sins, which I have committed this day and the whole week, against Thee and my fellow men. By the grace which all penitent sinners find in Thy sight, cover my transgressions and remember them no longer against me. But graciously help me also, that I may, quitting the old week, enter upon a new Christian life, that may be pleasing to Thee and all the saints in heaven. And take me under the care of Thine almighty arms during the approaching night, that I may enjoy a calm and peaceful slumber, and arise again in health and strength to the praise of Thy grace.

And when mine hour of death shall come,
Take me, O Christ, to heav'n my home;
For Thou art mine and I Thine own;
To be with Thee is joy alone. Amen!

MORNING PRAYER FOR A PERSON IN SICKNESS.

Merciful God and Father of our Lord Jesus Christ! I heartily thank and praise Thee, that Thou didst this night so mercifully protect, keep, and strengthen me, poor feeble creature. In Jesus' name I beseech Thee to let Thy grace rest upon me this day and all my days. Pardon all my sins, comfort me with Thy grace, strengthen me by Thy power, lead me by Thy good Spirit, that I may live and suffer according to Thy will. I commit my diseased body and suffering soul into Thy holy hands. May Thy holy angels be with me, that the evil one have no power over me; through Jesus Christ Thy dear Son, mine only comfort and Savior, in the power of the Holy Spirit. Amen!

EVENING PRAYER FOR A PERSON IN SICKNESS.

O God and Father! I thank Thee that Thou didst so mercifully help me through this day: I beseech Thee help me poor feeble creature through this night, with Thy power, with Thy comfort, with Thy Spirit. My body and soul I commit into Thy hands; Thy holy angel be with me, that the evil one find no power over me, through Jesus Christ, Thy dear Son, our Lord. Amen!

PRAYER FOR A MOTHER IN THE DANGERS OF CHILDBIRTH.

How long wilt Thou forget me, O Lord? How long wilt Thou hide Thy face from me? Dearest Father, hast Thou forgotten to be merciful? Art Thou become cruel to me, dost Thou with Thy strong hand oppose Thyself against me? O that God would have mercy on me! Should I not say with Zion: The Lord hath forsaken, and my Lord hath forgotten me? Look down upon me, O Lord, and see if there be sorrow like unto my sorrow which is done unto me. I am so oppressed that I can hardly breathe, for the hour is come to bear my child and there is no strength to give birth. O help me, graciously help me, in my severe extremity, and stand by me with Thy strength in my wretched condition, that I may not perish in my weakness, and if it please Thee change my sorrow into joy. O Jesus, Thou Son of the living God! have mercy upon me and help me, be it unto life or death. And since I know that the woman shall be saved in childbearing, if she continue in faith and charity, and holiness with sobriety, and the hour of my departure seems to be near at hand, Thy will be done on earth as it is done in heaven; only have mercy on my poor soul, which Thou hast redeemed not with perishable gold or silver, but with Thine own blood. Receive my spirit. If it be impossible that the child of my sufferings be born into the world, but that it be buried within me, or, coming to light, be lifeless, then I commit its soul and mine own into Thy hands: unto Thee do I live, unto Thee do I die, Thine would I be in life or death. Amen!

INTERCESSION FOR THE DYING.

Almighty and most merciful God! who dost preserve our life in the last hour of death, we pray Thee let the light of Thy merciful countenance fall upon this sick person, and refresh him both in body and soul. Pardon in mercy all his sins. Accept the sacrifice of the innocent death of Jesus Christ Thy dear Son, as the atonement for his transgressions; for he has been baptized in His name and washed and purified in His blood. Deliver him now from the pain and misery of his body, shorten his sufferings; preserve him against the accusations of his conscience, and against all the temptations of the evil one, that he may valiantly fight the good fight of faith! Grant him a blessed departure unto eternal life; send Thy holy angels round about him, that they may accompany him into the assembly of the elect in Christ Jesus our Lord. Amen!

PRAYER DURING A STORM.

Eternal and Almighty God, merciful and loving Father! Because we cannot hide from Thine anger, except by fleeing to

Thine endless, blessed, fatherly mercy and grace, therefore we call upon Thee in this calamity and entreat Thy love through Jesus Christ Thy dear Son. O Lord God, do not chastise us in Thine anger; suffer not Thy lightnings, which glare so terribly, to injure us, or set our house on fire, nor let the strokes of Thy powerful hand destroy us. Keep us from evil and sudden death. Let Thine almighty hand and the wings of Thy grace be over us, and keep body and life, house and home, cattle and the fruits of the field, and all that we have, and let this terrible storm pass by. Let it be manifest that Thou art the true helper in need, a sure defence in all trouble; and let us again see Thy fatherly love, through Jesus Christ. Amen!

PRAYER FOR FAITH.

I thank Thee, dear Lord, that I have learned not to atone for my sins with mine own penitence, nor with my works to cover my sins. Before men I might perhaps do so. Before the world and its judges this might avail. But with Thee, O Lord, there is an everlasting anger; this I could not appease. Therefore I thank Thee that Another has attacked my sins for me, has borne them, and made atonement for them. This I am so anxious to believe, I deem it right and precious too, but I can not so entirely yield myself to this precious truth as I would like. I find no power in me to do it, I can not comprehend it as I ought. Lord, do Thou draw me; help me, and give me the power to believe! As David says in the 51st Psalm; Create in me, O God, a clean heart and renew a right spirit within me! A new and pure heart I am not able to give myself, it must be the creature of Thy hands. Even as I can not make the sun or moon to rise and shine in the heavens; so little can I cause my heart to be pure, my spirit to be right, my faith to be strong; so strong that if may not doubt nor waver concerning the promises of Thy word. Make me to hear joy and gladness, that the bones which Thou hast broken may rejoice. Restore unto me the joy of Thy salvation, O Lord, who art my God and my salvation; that my tongue may praise Thy righteousness, through Jesus Christ! Amen!

PRAYER BEFORE CONFESSION.

Almighty God, Heavenly Father! Since now, after a true knowledge of sin, I desire to go to confession for the strengthening of my weak faith, to receive absolution and the forgiveness of sins, therefore I heartily beseech Thee, grant me Thy Spirit, that I may look upon this holy institution with the right understanding and in true faith. Let me not doubt, but firmly believe what Thy servant by Thy command speaks to me in confession and absolution. Let me be assured that this is certain and positive, and that Thou Thyself in the voice of Thy servant dost absolve me and pardon my sins. Grant too that I may now and always comfort myself with this absolution, that I may be assured of Thy grace and eternal life, through Thy dear Son Jesus Christ, our Lord and Savior! Amen!

PRAYER AFTER CONFESSION.

O Thou merciful and gracious God and Father! Thanks and praises be unto Thee, that Thou hast again through Thy servant

forgiven me poor sinner all my sins, and again hast assured me of life eternal, and graciously received and adopted me. I heartily beseech Thee, grant me Thy Holy Spirit, and create within me a clean heart, that I may firmly believe that all my sins are forgiven for Jesus' sake. That I may be the more positively assured of this, let me to-morrow eat and drink the true body and blood of Thy Son Jesus Christ with the bread and wine, for my soul's salvation. Grant also, Thou faithful God! that henceforth I may more zealously strive to keep myself from all sin, that I may more earnestly hate them, and regulate my life according to Thy will, that I may become more pious and amend my life. To this do Thou help me by Thy Holy Spirit, for the sake of Jesus Christ Thy dear Son! Amen.

May all this come to pass as a result of my prayers and heartfelt supplications, for the salvation of my soul and for Thine eternal praise, honor and glory; Thou, who wast, art now, and ever shall be, rich, powerful, good, merciful and gracious! Amen!

PRAYER BEFORE GOING TO THE HOLY SUPPER.

Lord Jesus Christ! May Thy holy body be my food; Thy holy blood be my drink; Thy sufferings and death strengthen me! Lord Jesus Christ, O hear me! Hide me in Thy holy wounds, let me never more be separated from Thee! Lord Jesus Christ, keep me against the evil one; be merciful to me in the hour of death; that with all the elect I may praise Thee, world without end! Amen!

PRAYER AFTER GOING TO THE HOLY SUPPER.

Dear Lord Jesus Christ! Thanks and praises be unto Thee, that Thou hast again so graciously vouchsafed to feed me at Thy holy table with Thine own body and blood. I heartily beseech Thee, grant that I may thereby be led from this world of sorrow into life eternal! Amen!

A SHORT FORM FOR BAPTISM IN CASES OF NECESSITY.

(If the pastor be called in cases of urgent necessity to baptise a child, he will proceed according to the form given in the Liturgy of the Church. In very urgent cases, in the absence of the pastor, any Christian present, and in the absence of men, even women, and especially the midwives, may, according to well approved custom, administer baptism. In this case the following formula may be used):

Let us pray:

Eternal, merciful God! We pray Thee, extend Thy goodness and mercy unto this child, who now asks, open the door to it who knocks! that it may enjoy the everlasting blessing of Thy heavenly washing, and may come to the eternal kingdom which Thou hast prepared through Christ our Lord! Amen.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who trespass against us; and lead us not into

temptation, but deliver us from evil; for Thine is the kingdom and the power and the glory forever and ever. Amen!

(Now let pure water be taken, the child be called by its name and baptized thus):

N. N. I baptize thee in the name of God the Father, and of the Son, and of the holy Spirit. Amen!

(If the child be thus baptized let all be assured that it is properly baptized. Yet afterward if the life of the child be spared let it be brought to the church, that the pastor may publicly confirm and declare such baptism valid, for the surety and comfort of all concerned.)

THE PSALMS

*with reference to the Sundays and Festivals of the
Church Year.*

SUNDAYS AND HOLYDAYS.	PSALMS.
1. Advent.....	2, 8, 24, 102, 118.
2. ".....	29, 50, 70, 93, 98.
3. ".....	24, 98, 132.
4. ".....	24, 93, 45, 110.
1. Christmas.....	45, 92, 148.
2. ".....	42, 98, 121.
Sunday after Christmas.....	117, 135.
New Year.....	30, 34, 40, 65, 148.
After New Year.....	62.
Epiphany (Jan. 6th).....	5, 8, 72.
1. Sunday after Epiphany.....	121, 122, 127.
2. ".....	104, 127, 128.
3. ".....	13, 33, 127.
4. ".....	46, 65, 87.
5. ".....	17, 91, 129.
6. ".....	15.
Septuagesima.....	38.
Sexagesima.....	1.
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Invocavit.....	91.
Reminiscere.....	25.
Oculi.....	25.
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Maundy-Thurs day.....	23, 111, 114.
Good-Friday.....	22, 40, 69.
Easter-Festival.....	16, 41, 110.
Easter-Monday.....	1, 62, 19.
Quasimodogeniti.....	22, 29, 116, 133.
Misericordias Domini.....	23, 100.
Jubilate.....	12, 45, 56, 66, 126.
Cantate.....	29, 41, 98, 140.
Ragate.....	1, 50, 54, 104, 141.
Ascension-Day.....	33, 47, 68.
Exaudi.....	27, 36, 44, 83, 110.
Pentecost.....	27, 33, 46, 78, 143.
Pentecost-Monday.....	30, 103.
Trinity-Festival.....	2, 27, 33, 110.

SUNDAYS AND HOLYDAYS.	PSALMS.
1. Sunday after Trinity	4, 49, 53, 62.
2. " "	19, 22, 72, 78, 144.
3. " "	25, 32, 51, 95.
4. " "	15, 112.
5. " "	8, 117, 127, 128, 130.
6. " "	15, 32, 133.
7. " "	107, 145.
8. " "	5, 12, 81.
9. " "	14, 50, 112.
10. " "	3, 21, 59, 95, 137.
11. " "	32, 51, 130.
12. " "	34, 90, 115, 117.
13. " "	70, 143.
14. " "	50, 117, 136.
15. " "	23, 49, 65.
16. " "	90, 116.
17. " "	50, 113.
18. " "	34, 110.
19. " "	7, 32, 39, 103.
20. " "	1, 45, 99.
21. " "	27, 39, 42, 48, 86.
22. " "	6, 32, 133.
23. " "	7, 64, 82, 85.
24. " "	25, 28, 38, 90.
25. " "	10, 70, 74.
26. " "	41, 112, 126.
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Presentation of the Augsburg Confession..	103, 134, 150.
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THE PSALMS

with reference to their import.

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Against the Enemies of the Church: 7, 19, 26, 27, 42, 54, 56, 57, 62, 141.
Against the Pope and the Papists: 10, 12, 36, 44, 55, 69, 70, 94, 109, 120.
For Peace in the Church: 60, 86, 137, 140.
For the divine Word: 67, 69, 119.
For Forgiveness of sin and spiritual direction: 38, 59, 86, 90, 130, 141, 142.
For the State: 20, 62.
Against an evil Conscience: 6, 38, 88.

II. OF REPENTANCE.

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III. OF THANKSGIVING:

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For bodily Blessings: 33, 105, 107, 108, 114, 116, 139, 144, 146.
For the Preservation of the Church: 76, 86, 108, 111, 116, 135, 136.
For Deliverance from Tyranny and other distresses: 9, 18, 30, 66, 113.

IV. OF DOCTRINE.

Concerning the Forgiveness of sin: 51, 139.
Concerning Trust in God alone: 4, 33, 91, 112, 115, 131, 146, 148.
Concerning God's Word and the Fear of God: 1, 15, 41, 78, 81, 92, 95, 96, 100, 112, 149.
Concerning the Prosperity of the wicked and the misfortunes of the godly: 37, 39, 49, 52, 63, 73, 92, 129.
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For Rulers and for the Household: 2, 82, 101, 125, 127, 128, 133, 144.

V. OF CONSOLATION.

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the 1990s, the number of people in the UK who are aged 65 and over has increased from 10.5 million to 12.5 million (1990-1999) (Office for National Statistics 2000).

There is a growing awareness of the need to address the health care needs of older people. The Department of Health (1999) has set out a strategy for the NHS to meet the needs of older people. This strategy is based on the principle that older people should be able to live in their own homes for as long as possible, and that they should be able to access the services they need to do so. The strategy also states that older people should be able to access the services they need to live well, and that they should be able to participate in the decisions that affect their lives.

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